

MORADABAD.

A GAZETTEER,

BEING

VOLUME XVI

OF THE

DISTRICT GAZETTEERS OF THE UNITED
PROVINCES OF AGRA AND OUDH.

BY

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GAZETTEER OF MORADABAD.

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PREFACE.

THE former Gazetteer of Moradabad was compiled by Mr F H. Fisher, mainly from the Settlement Report of Mr. E. B. Alexander and notes supplied by Mr. L. M. Thornton. The recent completion of a new settlement by the late Mr. H. J. Boas and his assistant, Mr. W. Gaskell, has provided me with a mass of fresh and valuable information, while I am much indebted to Mr. E. F. L. Winter, Mr. F. J. Cooke and Mr. B. S. Kisch for their ready assistance.

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September 1909. }

H. R. N.

GAZETTEER OF MORADABAD.

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ABBREVIATIONS.

J. R. A. S.—Journal of the Royal Asiatic Society

J. A. S. B.—Journal of the Bengal Asiatic Society.

C. R. A. S.—Cunningham's Archaeological Survey Reports

F. H. I. The History of India as told by its own Historians
by Sir H. M. Elliot : London 1877

CHAPTER I.

GENERAL FEATURES.

The district of Moradabad, properly spelled Muradabad, forms the west central portion of the Rohilkhand division and is a large but fairly compact stretch of country lying between the parallels of $28^{\circ} 20'$ and $29^{\circ} 16'$ north latitude and $78^{\circ} 4'$ and $79^{\circ} 0'$ east longitude. It is bounded on the north by the Bijnor and Naini Tal districts, on the east by the Rampur State, on the south by Budaun and on the west by the river Ganges, which separates it from the districts of Bulandshahr and Meerut. In outline it is roughly rectangular, but in the north-east there is a large northerly projection between the Bijnor and Naini Tal districts, and on the southern borders there is a similar protuberance into Budann. In the extreme north-east the boundary is very irregular and there are two detached blocks of considerable size surrounded on all sides by Rampur territory. The area of the district is apt to vary from time to time owing to the action of the Ganges, along which the deep-stream rule prevails. The total area at the recent settlement in 1904-05, the last year for which returns are available, was 1,467,580 acres or 2,293.09 square miles.

The average level of the district is about 670 feet above the sea and there are no natural eminences of any importance, the surface being broken only by sand-hills and river banks or else by the river valleys and a few shallow depressions. The country has a marked slope from north to south, the level falling from 767 feet in the extreme north to 581 feet in the south-east corner, which gives an average fall of about three feet per mile. There is also a considerable fall from west to east, the mean gradient on the Meerut road in the 25 miles to the west of Moradabad being about two feet to the mile. Principal stations of the great trigonometrical survey are to be found at Bhitauli in the Moradabad tahsil, at Akbarpur and Susa in Amroha, at Ataura, Bansgopal and Mehtra in Sambhal, at Lut. Kundarkhi and Chandanpur in Hasanpur and at Barauli in tahsil Bilari.

In its general aspect the country presents a very remarkable diversity of physical features and falls naturally into seven well-defined tracts, the characteristics of which are determined largely by the rivers. These tracts may be briefly described, but for a fuller and more detailed account reference must be made to the separate articles on the six tahsils into which the district is divided for administrative purposes.

The westernmost of these tracts is the low *khadir* of the Ganges, a narrow belt extending for some 40 miles along the western border, with a breadth varying from two miles in the north to about eight in the south and a total approximate area of 269 miles. On the actual river bank is a strip of the most recent alluvium, in places possessing a very fertile deposit of silt and els where covered with a thick growth of tamarisk, which springs up with great rapidity on the sand left behind by the annual floods. The follows the open *khadir* intersected by numerous drainage channels and backwaters of the river. The whole of it is subject to inundation from the river, with the result that saturation often occurs and the fertility of the soil is much impaired by the presence of saline efflorescences. Like the whole of the lowlands, it is sparsely populated, cultivation is scattered and exposed to the ravages of countless herds of pig and antelope, much of the land is covered with coarse grasses, and there is a large area under *babul* or *laker* trees, which possess, like the thatching grass, a considerable economic value. Further east is a belt of higher land, separated into two detached portions by the Mahawa river. It has a hard and dry soil of a very inferior description and is covered with extensive patches of dense *dhak* jungle and palm trees. It improves towards the south, where are several large and important villages; but elsewhere the population is scanty and nomadic, depending more on pasturage than on cultivation or else deriving a meagre subsistence from the collection of the saline deposits and the manufacture of crude glass for bangles. East of this again is an irregular chain of swamps lying at the foot of the upland ridge throughout its length from north to south. Sometimes these swamps are connected so as to form rivers, but elsewhere they are merely detached pools, occasionally broadening out into *khair* *ghats*. They are filled by the drainage from the upland and also by the

overflow from the Ganges, which in wet years causes the whole of the *khadar* to be submerged. On this account the autumn crops are always precarious and deterioration of the soil is a constant danger, but in a dry season a fine *rabi* harvest is secured in the new alluvium and the swampy belt, while a normal year gives a very fair spring harvest to the whole tract. The grazing grounds of the northern *khadar* are very valuable and the landholders derive a considerable revenue from the farm of grazing dues, as well as from the sale of timber, fuel and grass.

Above the *khadar* to the east lie the sandy uplands known as the *bhur* tract, which comprises the rest of the Hasanpur tahsil, save for a small block of good loam soil in the north-east corner, a minute portion of Amroha and the western part of Sambhal. This *bhur* extends the whole length of the district and is from eight to nine miles in width, the total area being about 424 square miles. The tract is devoid of rivers and consists of a series of sandy ridges running fairly parallel to one another east and west with a few ill-defined transverse ridges from north to south. The soil becomes firmer and more fertile in the shallow troughs between the ridges, which form irregular drainage channels known generically as *chhorias*. These assume a definite shape as they approach the lowlands to the west, and in their valleys is the only good soil of the tract, except in the immediate vicinity of the village sites, where a few fields have been improved by constant cultivation. A characteristic of the *bhur*, which in dry or normal seasons yields a fair return of inferior crops in both harvests, is its liability to serious injury from excessive moisture. The drainage lines are incapable of performing their functions in years of heavy rainfall and the light soil becomes saturated and is rendered useless for a long period, possibly because effective percolation is prevented by an underlying stratum of indurated clay. Altogether the *bhur* is a very poor tract, thinly populated, singularly bare of trees save in the neighbourhood of the large villages in the centre of Hasanpur, and generally dreary in the extreme. During the hot weather life in these uplands must be almost intolerable. The sand driven by the scorching west winds stings the face like shot while often the atmosphere is completely darkened so that it is impossible

to see clearly for five yards and the belated peasant has to grop his way home from village to village by the winding and sometimes indistinguishable paths. Taken as a whole, the *bhur* is some twelve to fifteen feet above the *bhadur* and the descent from one to the other is usually abrupt, but sometimes there is a gentle slope, the villages which lie partly in the *bhur* and partly in the lowlands being known locally as *adhek*.

Adjoining the *bhur* on the east and extending from the south-west corner of the Amroha tahsil to a point some few miles west of Sambhal is a very peculiar block of country, about 88 square miles in extent. It differs wholly from the *bhur* in appearance, having a hard and gritty soil, and is known as the *udla*, a name which appears to be derived from the fact that during a wet cycle the moisture oozes up from the ground on slight pressure. The water-level is remarkably high at all times, apparently because there is no escape for the drainage, which has consequently to be absorbed. The country is almost level, the slight south-easterly slope being quite insufficient to carry off the floods, which are blocked by sandhills on the east and west, as well as by ridges of high ground to the south, in which there are two small and wholly inadequate outlets. In dry years the tract is not unfertile and the *rab* crops can be irrigated with ease, while the cultivators are for the most part of a high class; but wet seasons are as much to be dreaded as in the *bhur*, and when once saturation occurs the tract takes long to recover.

The next main tract occupies the eastern half of Sambhal and the whole of the Bilari tahsil, extending to the Rampur and Budaun borders on the east and south. This is the *katehr* or uplands, a name which in old days was applied to practically the whole of the modern Rohilkhand. It embraces an area of 597 square miles and in its general appearance is a wide level plain of great fertility, rising here and there into ridges of lighter and sandier soil. Its aspect affords a striking contrast to the *bhur* on the west, for it is a well-wooded country, with large and numerous villages, giving a fully justified impression of great prosperity. The prevailing soil is a rich friable loam producing splendid crops of wheat, cotton, *guc* and *garca*.

while irrigation is usually plentiful and in certain tracts wells can be sunk to spring-level and obtain a permanent supply from a firm water-bearing stratum. The country is adequately drained by the Sot, the An and then affluents, both of these rivers having well-defined and fairly broad valleys, in which cultivation fluctuates by reason of their liability to saturation after a series of wet years. There are very few depressions in the *katehr* and the clay area is small. The whole tract is highly developed and only in abnormally dry seasons is there any material contraction of the area under tillage.

Towards the north the soil becomes lighter and less fertile, till it passes into the north central block, which embraces almost the whole of the Amroha tahsil, the north-east corner of Hasanpur and the south-west of Moradabad, about 406 square miles in all. It is drained mainly by the Gangan and its tributaries, the Karula and Ban, and partly by the Sot, which rises in the western portion. The country is far from homogeneous and has several natural subdivisions. In the east is a high broad plateau between the Gangan and the Ramganga valley, in which the soil is generally poor and means of irrigation are very deficient. Down the centre passes a large ridge of *bhur*, running parallel to the course of the Ban as far as the Sambhal border; and in the west is a block of undulating country which merges into the *bhur* of Hasanpur and Sambhal. The remainder consists mainly of a loam of mediocre quality, greatly inferior to the *katehr*, and in places, especially to the south-east, there are considerable stretches of clay, in which rice is the chief staple.

The *khadir* of the Ramganga forms the next tract, and this differs materially from the Ganges valley in that it possesses an invariably fertile soil, save where the river has deposited sand after the annual flood. There is no saturation in this *khadir*, for the autumn crops are liable to injury only in years of exceptional flood, and the *rabi* harvest is excellent at all times, even in the driest season. The soil of the valley is a firm loam or else clay and some of the finest cultivation in the district is to be seen in the immediate neighbourhood of Moradabad. The area under tillage however is relatively small for the grazing grounds of the *khadir* are particularly valuable on

account of their proximity to the cities of Moradabad and Rampur.

The remainder of the district, north of the Ramganga valley, is a block of country some 350 miles in extent, intersected by a number of rivers and streams which flow southwards into the Ramganga. It comprises the whole of Thakurdwara and the greater part of the Moradabad tahsils, but while in general it represents a southerly continuation of the Naim Tal Tarai, the country is very diversified owing to the constant changes of level and the action of the numerous drainage channels. The centre and north of Thakurdwara stand high and have a light and poor soil, in which facilities for irrigation are deficient, much of the land being actually precarious. Elsewhere the prevailing soil is a stiff loam, bearing good crops of rice in the autumn and wheat, gram and linseed in the spring. In the south of Thakurdwara, however, and in several parts of Moradabad, there are wide plains of clay, known as *jhada*, which bear little but rice and depend entirely on the rainfall. A dry year throughout the tract involves a poor autumn harvest, but the *rab* is almost always safe, since percolation wells can be constructed with great ease in all but a few villages.

Despite the great diversity of physical characteristics, the soils throughout the district are of very similar composition, ranging from pure sand to stiff clay and including all possible combinations of the two. The former is known by the common name of *blu* and the latter is called *matiar*, while the mixture, whatever be the proportions, is styled *dumat* or loam. These names are commonly recognised by the people, and in addition there are several subdivisions of the three classes. The word *kallar* is used specially to denote the bald leprous spots in fields, in which nothing germinates in a dry year; but it has also a general application to all inferior soil, whether infected with *reh* or not. The poor clay called *jhada* has been mentioned already, while other kinds are known as *kari matti* or hard clay and *gili matti* or wet sticky clay. Alluvial soil is often termed *kamp*, as in northern Oudh, while the word *tarai* is applied to all soils liable to injury from flood. The highly manured fields adjoining village sites is known as *gauhan* a word analogous to the *goind* and *bara*

of other districts. At the recent settlement no fewer than 17 classes of soil were employed, but these merely consisted of *garuhan* and conventional subdivisions of clay, loam and sand, differentiated according to quality. Of the whole area $\cdot 04$ per cent was *garuhan*, 11.88 was clay, 20.22 was *bhur* and 67.81 per cent. was loam of various descriptions. The general similarity of the soils in the different tracts is due to the fact that the geology of the district is of a uniform type, exposing nothing but the ordinary Gangetic alluvium common to the greater part of the United Provinces.

Save in the curious *udla* tract, the uplands of the district are very efficiently drained by the Ganges, the Rainganga and their numerous affluents, all of which belong geographically to the main Gangetic system. Several of the rivers have their origin in the hills, but the Ganges alone can claim the dignity of a snow-fed stream.

In its course along the western borders of this district the Ganges flows in a broad bed, within the limits of which it changes its channel at will, so that large blocks of country are constantly alternating between this district and the Meerut division. The river is bridged by the railway near Kankather station, and at this point the channel is more or less defined by training works; but lower down its variations are very extensive, and after the recession of the annual floods the main channel will almost invariably be found to have undergone an extensive change. About thirty-five years ago the river took a turn eastwards near Biharipur and ruined a large stretch of fertile country, sweeping across the *khadir* till it was checked by the raised belt known as the Bagad *bangar*. It then cut a deep channel into the Mahawa and another into the low ground between Mirpur Dhabka and Purara, but these in time became silted up, though the river continued to inundate a wide expanse of low ground between the main stream and the Mahawa. The spill into the latter river has caused destructive floods, the effects of which are more noticeable in Budann than in this district, but of greater importance is the danger that the main stream of the Ganges may break its way into the Mahawa, thus rendering useless the great headworks of the Lower Ganges canal at Narora. Efforts have been made from time to time to check the easterly tendency of the Ganges but without much success for though the erection of protective works some

years ago caused the river to adopt a more westerly course from Bihariapur southwards, the result has been to shift the danger point further to the south, as at the present time the river takes an easterly bend near Sarsa and has already destroyed the greater part of that fine village.

The *khader* is full of minor streams and watercourses, some of which represent mere backwaters of the Ganges, while others receive a large amount of drainage from the uplands. In the extreme north two small streams, the Kushni and Bani or Baha, enter the lowlands from Bijoor and unite in the large Jhab lagoon close to Azampur. Emerging from this swamp, the Bani, shown as the Matwali in the maps, takes a southerly course through the *khader* and at Gandaoli near Tigr falls into an old channel of the Ganges. At Deothi, some four miles south of Azampur, the swamp underneath the *bhur* cliff spreads out into a deep moor, from which the western Bagad issues, thence following the line of *jhils* as far as Basai Samasuli near Sihali, and receiving at Chukikhora near Gajaula a *chhoiya* which rises close to Bachhraon. The river then leaves the swamp and turns to the south-west, but shortly afterwards it resumes a southerly direction and near Hasanpur it is joined by a second *chhoiya* called the Nilaji. To the south-west of that town the Bagad, afterwards known as the Mahawa, again leaves the *bhur* cliff and passes down the centre of the *khader* as far as the Budam border. At Jhundi, to the south of Hasanpur, the swamp at the foot of the upland ridge widens out into the Samda *jhil*, which is swollen by the drainage from the Kalela *chhoiya*, and this is the source of the eastern Bagad or Tikta. The latter soon leaves the swamp, passing to the west of the Jabda and Jharrawali *jhils*, with which it is connected by flood channels, but in the extreme south of the Hasanpur tahsil it turns towards the *bhur* cliff, and is there joined at Kharagiani by a long *chhoiya* which rises near Said Nagli. Both the Mahawa and the Tikta receive numerous small affluents, which are generally nameless, and part of the Ganges overflow into the Mahawa is passed on to the Tikta and from the Tikta into the *jhils* to the east; so that heavy inundations sweep right across the *khader* and do much damage to the *khari* crops in all parts save the high st ridges of the Bagad *bangar*.

The drainage from the eastern *bhur* passes in a south-easterly direction into the Set. This river, also known as the Yai-i-Wafadar or faithful friend, a name said to have been given it by Muhammad Shah in his expedition against Ali Muhammad and his Rohillas, takes its rise in a depression to the west of Amroha and thence flows in a southerly or south-easterly direction through the Sambhal *katehr*, eventually traversing the extreme southern corner of Bilari before passing into the Budaun district. The river is a perennial stream and always carries a considerable volume of water, so that it might with advantage be utilised to supply a small canal and in fact a proposal was made long ago to take such an irrigation channel from the Set at Ferozpur, close to the bridge on the road from Moradabad to Sambhal. The river has a well-defined valley, in most places of considerable depth, with a long slope from the uplands to the alluvial soil in the bed of the stream. In its lower reaches the descent becomes more abrupt and the gradual slope is replaced by ravines. The *khadir* is apt to become saturated after a cycle of wet years, and in former days it was exceedingly unhealthy, but the reclamation of the large areas of *dhok* and scrub jungle which lined the valley and the removal of the village sites to higher ground have greatly ameliorated the conditions, while in normal seasons the crops are of a very fine description. The Set receives no affluents of any importance in this district. It is joined on the right bank at Dhakia by a *chhoyi* which rises near Chandanpur in the south-west of Amroha, and a few miles lower down it is fed by a small channel which carries off the drainage from the western side of the Amroha *bhur* ridge. At Chandam an insignificant watercourse flowing south-eastwards from the town of Sambhal empties itself into the river, and another flows southwards from Chandausi, while on the Budaun border it is joined by an equally unimportant *nala* called the Khana.

The Ari, known in Budaun and Bareilly as the Aril, takes its rise in the low tract of clay to the east of the Amroha *bhur* ridge in the south-east of that tahsil, but does not assume a definite channel till it reaches Mamathar on the Sambhal road. Thence it flows south-eastwards with a very tortuous course through the Bilari tahsil into Budaun receiving a Bana Khera a small tributary which rises at Gunthal and another at Atwa which has

its source at Deora. On the east of the latter village is a *ghat* from which a watercourse issues, joining at Balkaraupur a similar but larger stream called the Ohhoiya, which for some distance follows the Rampur border and joins the Ari in Badlaun. The channel of the Ari is at first shallow and confined, but it gradually increases in depth and width, and in the south of Bilau there is a considerable valley, inferior to that of the Set, but containing a fair amount of cultivation.

Gangan.

The Gangan is an important river which rises in the north of the Bijnor district and flows southwards till it enters the north of the Amroha tahsil. After a course of about twelve miles through this district it is joined on the left bank by the Karula, a small stream which has its origin in the south of Bijnor, and further down, at Sirsa Manhan, it receives on its right bank the Bun, another river of Bijnor, which traverses the centre of Amroha in a south-easterly direction. All these streams have well-marked valleys with a long slope, often scarred by ravines, especially to the east of the Karula. The upper Gangan valley is of a fertile description, but lower down it broadens out into a stretch of light sandy soil, which continues through the south-eastern portion of Moradabad. After its confluence with the Bun the river takes a south-easterly course and, after reaching the Bilau borders, forms the natural boundary between that tahsil and Moradabad till it enters Rampur, eventually discharging itself into the Ranganga. In the Moradabad tahsil it is joined at Panch Nagla by a second Karula, which rises to the north-west of the city, and below this point the valley becomes more shallow, so that in wet years the floods from the Ranganga sweep over the two or three miles of intervening country. Before the Rampur boundary is reached the *khaddir* spreads out on either bank and is a fertile tract bearing fine *roti* crops. The Gangan supplies a small system of canals in Bijnor, but is little used for irrigation purposes in this district. A dam is made annually at Umri and in a few villages lower down water is sometimes lifted from the river for the adjacent lowlands.

Ram-
ganga.

The principal river of the district is the Ranganga, which rises in the upper mountains of Garhwal and after traversing that district and Almorah passes through the east of Bijnor and enters the Thakurdwara tahsil in the north-west. Thence it flows south

along the western border and passes into Moradabad, skirting the city on the east and then taking a south-easterly turn towards Rampur. It has a very irregular course and its total length through this district is about 53 miles. The valley of the river is broad and well defined, at any rate on the west, for along the eastern boundary of Amroha and through the Moradabad tahsil as far as the city the right bank rises up steeply into a rugged bank scored by innumerable ravines. A similar bank exists in Thakurdwara on the left, but in Moradabad the *Lhadir* widens out into a rich expanse of low undulating country; while below the city the high bank on the right similarly disappears, and thenceforward there is a very gradual, and in places imperceptible, slope from the river to the uplands. In this tract the Ramganga shifts its course from time to time in a most capricious manner, and after the rains the channel may be found fully three miles from that of the previous year. These fluctuations do much damage to the fertile lowlands, but as a rule the deposit is a good silt, though in places along the river nothing is to be seen beyond a dreary waste of sand and tamarisk bushes. The Ramganga is really nothing more than a large torrent, for while in the hot weather it shrinks to very small dimensions and is fordable in most places, it swells with extraordinary rapidity in the rains, pouring down an immense volume of water at the rate of five miles an hour and more, so that for several months it becomes a most formidable obstacle to traffic.

The Ramganga receives a number of affluents in this district, all on the left bank, and these are usually Tarai streams flowing southwards or south-westwards. The first, however, is the Phika, a considerable river which rises in the hills and for some distance forms the boundary between the Bijnor and Nainital districts. It passes along the northern borders of Thakurdwara and joins the Ramnagar near Sujannagar. The north-west of Thakurdwara is drained by the Khalia, a Tarai stream which receives two small affluents in the Dara and Kawakhar and then becomes known as the Repi or Rapi. Before joining the Ramganga at Daulatpur Tigri it is fed by the Jabdi, another Tarai stream with a deep channel. Of the same nature are the Kurka and Lophana which flow through the centre of the tahsil and unite near Rahta shortly

afterwards discharging their waters into the Ramganga. The next tributary is the Dhela, a considerable river which has its source in the hills of the Naini Tal district and after passing through the Kashipur pargana forms the boundary between the Thakurdwara and Moradabad tahsils, ultimately joining the Ramganga close to the city of Moradabad. On the district boundary it is fed by the Dhandi, which for some distance separates Thakurdwara from Kashipur, its only other tributary of any note being the Danduna, which drains the *jhada* i.e. tract in the south of Thakurdwara. The Dhela has a very shallow bed and its course is constantly changing, but the valley is narrow and the damage done by the river is comparatively insignificant. Further east is the Rajhera, which has its origin in the ice lands near Daulpuri station and flows southwards through the eastern half of the Moradabad tahsil to join the Ramganga near Dalpatpur. Its banks are characterised by poor and broken soil, but the stream is largely utilised for irrigation purposes. The Rajhera is fed by several minor watercourses, the chief of which is the Kuchel, rising to the south of Pipalsani.

Kosi

The remaining rivers of the district are affluents of the Kosi, a large and most erratic stream which rises in the Almora district and passes through Naini Tal, afterwards traversing the detached block of Moradabad territory in which the town of Daulad is situated. Not long ago it flowed to the east of the site, but its course is now some distance further west and the old dik-banglow has been destroyed, while the rest of the town appears to be in imminent danger. The Kosi then passes through Rampur for 18 miles before touching this district again at Khabarna Bhur, but it again turns off into Rampur and the junction with the Ramganga is now effected some miles within the limits of that territory, whereas thirty years ago it took place on the borders of the Moradabad tahsil. At Khabarna Bhur the Kosi is joined by the Bihella, a river of the Tarai which skirts the district boundary on the east. It is largely utilised for irrigation purposes, both in Rampur and in this district, dams being constructed at Mundia and several other places. Another useful stream is the Nachna, which rises a few miles to the south of Kashipur and traverses the east of Moradabad flowing a short distance to the Bahawalpur district.

Khairkhata, near Sarkara, after receiving on its right bank a small tributary called the Khabra

With the exception of the long chain of swamps in the Ganges *khadir*, to which reference has been made on a previous page, there are hardly any *ghils* of importance in the district. A few small depressions are to be found in the east of the Moradabad tahsil, such as the Chandi *ghil* near Sihai and the Narna *ghil* at Snaskhora, and also in the west about the source of the Kanula; but these are very shallow and dry up during the cold weather. The same may be said of the scattered *ghils* in the south-east of Amroha, that of Purnapur in the south and that of Chandpur and others in the west in which the Sot rises though there is a large and well known *ghil* near Kaith in the Ramganga *khadir*. In Sambhal there are a few in the north-east near Ghamsari, Sandai, Sirsi and Rahtaul; and in Bilari they are somewhat more numerous, though none of them contains any depth of water. Such are the irregular series of *ghils* to the east of Mahmud Musafi, those near Pipli on the eastern border, several in the neighbourhood of Seon-lara and the large depression at Bania Khoria, to the south of Akrauli.

According to the returns of the recent settlement the barren area amounts to 115,277 acres or 7.78 per cent. of the entire district. This is a very low proportion, and as the figure includes 47,952 acres covered with water and 18,000 acres occupied by village sites and the like, the actual amount of unculturable land appears almost insignificant, being only 49,325 acres or 3.36 per cent. of the total. The ratio varies considerably in different parts of the district, being only 2.2 in Sambhal, 2.29 in Bilari and 2.9 in Amroha, while it rises to 3.13 in Hapur, 4.52 in Thakurdwara and 6.27 per cent. in the Moradabad tahsil. This barren area consists either of useless sand and tamarisk jungle in the river beds or else of sterile *kallar* and ground that is infected with the saline efflorescences called *reh*, which make their appearance on the surface as the result of saturation. The term barren, however, is applied in its strictest sense and embraces only such land as could under no circumstances be classed as arable. It leaves out of account a large area which at present is wholly unfit for tillage, but is either covered with grass or tree jungle or else of so inferior

a quality that it could never repay the expense of reclamation and cultivation.

This so-called culturable waste will be dealt with in the following chapter in discussing the prospects of further extensions of the cultivated area. There are no figures to show the actual extent of jungle land in the district, but it is still very considerable, although a very marked reduction has been effected during the past thirty years. While the district is as a whole well wooded, save in the *blur* and the *khadir* tracts, the amount of tree jungle is very small. There was once a thick belt of *dhak* and scrub along the Sut in the Sambhal tahsil, but this has almost entirely vanished and the jungle in the uplands is now confined to a few areas of poor soil still covered with the thorny scrub called *kaer* or *karai*, which is absolutely valueless and merely affords cover to wild animals that prey upon the crops in the neighbouring fields. There is still a large area of *kaer* in the north of Thakurdwara, which harbours large herds of antelope, but reclamation has been carried on apace during the last twenty years. In Amroha the cultivators have been still more energetic and have cleared an extensive tract of such jungle. At one time it covered all the plateau between the Ranganga and the Ganges, as well as much of the southern Ganges valley and the south-eastern clay tract, known as the Turkan from the fact that Turks form the bulk of the population. Half a century ago tigers were not unknown here, while leopards, spotted deer, hog deer, wild pig and *nulgar* were numerous. At the present time there is very little *kaer* left and the wild animals have disappeared, except on the Ranganga slope, and even there its area is relatively small. The only tree jungle of importance lies in the Ganges *khadir* and there on the raised strip known as the Bagad *bangar* are still to be seen dense patches of *dhak*, in places so wide and so well protected by the thick undergrowth of thorny bushes that the villagers often prefer making a circuit of two or three miles to groping through its labyrinths. The same tract is covered in places with palm trees, but in the south much of the *dhak* has been cleared. In the open *khadir* to the west *babul* or *lekar* trees abound, and these are cut by contractors at intervals of fifteen years or thereabouts. The scattered trees found throughout the district comprise the species common to the Ganges.

pl in as a whole and among them the most noticeable are the *num*, *imli* or tamarind, *shisham*, *her*, *semal*, *jaman*, *seras*, the various figs and the bamboo

Of much greater extent and economic value are the grassy wastes which abound in the river valleys and are to be seen occasionally in the uplands. There is a large area of such waste in the *khadir* tracts of Thakurdwara and Moradabad, which is more profitably reserved for pasturage and the supply of thatching grass than broken up for cultivation, the income from the waste in the vicinity of the cities of Moradabad and Rampur being fully as great as that realised from arable land in the same locality. In the uplands the only extensive tracts of grass lie in the west of Amroha and Sambhal and in the adjacent *bhur* of Hasanpur, though there is a fair amount of useful grazing land in the Ar valley in Bilari. The uncultivated *bhur* soon becomes covered with coarse grass and with the scrubby weed called *sitabani* or *situ-uptan*, but the valuable thatching grass is confined to the western edge of the *bhur*. This grass is of the kind called *surpat* and in the *adhel* villages of the *bhur* cliff affords a source of income to many who in years of drought would otherwise be reduced to the greatest straits. Usually the grass is leased to the tenants, but sometimes it is given on yearly contracts to outsiders. Besides being used for thatching purposes it yields the rough twine called *ban*, employed for stringing native bedsteads, for ropes and for *munj* matting, while from the stalk are made sieves, winnowing baskets and the screens known as *sirkhs*. The *khadir* too is full of thatching-grass and also possesses grazing grounds of the greatest value, the most important being the tract in the extreme north, from Dalinda to the Bijnor border, in which large herds of cattle are maintained throughout the year, while many more are sent there from the uplands during the hot weather. Many kinds of grass abound in the lowlands, including the *gandar*, the roots of which are well known as *khay-khay*, and all have a marketable value. In a dry season the lessees reap a rich harvest, for hundreds of carts may be seen in October and November on their way to the *khadir* to buy grass for the lining of earthen walls. Along the Ganges itself and to a less extent in the valley of the Ramganga are wide tracts covered with *ghau* or

Grass
jungles

tamarisk, and this too is of considerable value when grown up, since it is largely used for fuel and also for the manufacture of baskets, the Ahornas of this and the Meerut district being particularly expert in this handicraft.

Groves.

The area under artificial groves is relatively small, amounting at the recent settlement to 18,669 acres or 1.27 per cent. of the whole district. Actually, however, it is somewhat larger than this, for a considerable extent of grove land is nominally cropped and has been included in the cultivated area. There has been a distinct increase since 1875, when only 16,350 acres were under groves, and every tahsil shows a marked improvement except Thakurdwara. The proportion in that subdivision is but 81 per cent., which is much the same as the .73 per cent. in Hasanpur, a peculiarly treeless tract, save in the Bagad *banger* and the *babul*-covered areas in the *khadir*. Moradabad with 1.19 per cent. comes next and then Amroha with 1.32, while in Sambhal the figure rises to 1.72, and in Bilari to 1.80 per cent., the *Lotehi* being very much more thickly wooded than the rest of the district. The groves consist as a rule of mango trees, but other species, such as the *jaman* and *ber*, are sometimes planted, while in Hasanpur many of the groves are of bamboo, which flourishes greatly in the lowlands.

Minerals.

The mineral products of the district are few and of little importance. The saline deposits in the *khadir* are collected and used for the manufacture of crude glass for bangles, and in former days there was a small trade in saltpetre, which is now rarely produced. The nodular limestone known as *kankar* is found in many places, but it does not seem to occur north of the Ramganga or in the *bluar* tracts. The principal quarries are at Mainathar, Gurer and Gwalkhera in Bilari; at Patan and Parauta in Hasanpur, and at Dhakia, Talwar, Mansurpur and Maghupura in Sambhal. Occasionally it is met with in the block form and as such was employed in some of the older buildings at Sambhal and Amroha. This is the only stone of any practical use found in the district, for the boulders brought down by the hill streams in the north lie far beneath the surface and occur only in small numbers.

Building materials

Bricks are made near all the larger towns after both the old native and the European patterns. The former comprise the

small *lakhauri* and the large *chaubai* brick manufactured at Moradabad, both being stop-moulded and burnt in native kilns with cow-dung fuel. Lime for mortar is generally obtained from *kankar* and costs from Rs. 15 to Rs. 20 per hundred cubic feet, but sometimes stone lime is imported from the hills. Timber for building can usually be purchased locally in the shape of mango, *shishum* and *jaman* logs, but the superior kinds, such as *sal* and *asamit*, come from the forests of the north and east from Rs. 3-8-0 to Rs. 4 per cubic foot, while the general rate is from Rs. 2 to Rs. 2-8-0 for *shishum* Rs. 1-8-0 to Rs. 2 for *jaman* and Rs. 1-4-0 for mango wood.

The number and variety of wild animals are less remarkable than in the adjacent district of Bijnor, but are nevertheless greater than in the south of Rohilkhand and the adjacent parts of the Doab. In former days the wild elephant and the tiger used to haunt the *khadi* of the Ganges; but the former has long since disappeared, while the appearance of the latter in the *khadi* is now unknown, though occasionally a rare visitor is reported from the bush jungles of Thakurdwara and eastern Amroha. The leopard is more common in these tracts, especially during the rains. Wolves are very numerous, and in 1896 and 1897 became such a pest that the reward for their destruction was temporarily doubled. In the jungle country the *parha* or hog-deer, the *nilgai* and the Indian antelope are to be found. Wild pig are abundant, particularly in the Ganges valley; and other animals include the jackal, fox, monkey, porcupine and others. Snakes are numerous and a large number of deaths from snake-bite are reported annually. During the five years ending with 1880 the average mortality attributed to wild animals was 70 and from snake-bite 89 annually, while the corresponding figures twenty years later were 61 and 86, the famine years of 1878 and 1896-97 being characterised by an unusually large number of deaths ascribed to wolves.

Fauna.

The birds found in the district are of much the same species as those which occur throughout the Gangetic plain. The list of game-birds includes partridge, the grey partridge, the black partridge which is found in all instances in the *khadi* the various species of quail the lesser sand grouse and the florican the last

Birds.

being mainly confined to the Tarai country of the north. Snipe appear to be more common than in Bijnor, but are somewhat uncertain visitors. During the cold weather the usual migrants appear on the rivers and *jhils*, among them geese of two or three varieties, duck, pochards, widgeon, teal and many others.

The fisheries of the district are of considerable importance, for fish are readily consumed by nearly all the Mussulmans and all the lower castes of Hindus. According to the last census report 3,265 persons depended on fishing for a livelihood, but the number of those who betake themselves to fishing as a secondary occupation is very much greater. They are for the most part Hindus, such as Kahars and Mallahs, and they generally employ small-meshed nets and wicker traps and baskets. The Ganges itself is not much frequented by the local fishermen, but they regularly drag the backwaters and pools left by the annual floods. The Ram-ganga fisheries are of considerable value, while the smaller rivers and the permanent *jhils* are fully exploited. The fish caught are of the usual varieties. The mahseer migrates southwards to this district during the winter months, as the hill streams are then too cold and too small to afford them sustenance, while the *rohru*, *gunch* and many others are to be found in the rivers and tanks throughout the year. The names vary from place to place and from district to district, but as usual the commonest species are of the carp tribe.

The cattle bred in the district are of an ordinary type and there is no local breed worthy of the name. Animals of a better class are imported from the Punjab, the Meerut division and Bijnor. The bullocks of the country are small but compact and capable of considerable endurance. A plough bullock costs from Rs. 15 to Rs. 50, but much higher sums are paid for good draught animals, which are much in demand. A cow can be obtained at any price between Rs. 15 and Rs. 40, the rate varying with the yield of milk; and a cow buffalo costs about twice as much. A regular census of the animals kept in the district was first taken in 1899. There were then 276,279 bulls and bullocks and 37,650 male buffaloes, giving an average of 2.41 animals per plough. This was a relatively high figure even if full allowance be made for old and useless beasts and for those reserved for draught

purposes only. A second census taken in 1904 showed a considerable increase, but owing to the larger number of ploughs the average had dropped to 2.38. The last census, taken in January 1909, gave a total of 279,175 bulls and bullocks and 27,666 male buffaloes. The recent decrease is somewhat remarkable, though it was common to almost every district. The average per plough was only 2.24, as compared with an average of 2.29 for the whole of the Rohilkhand division. There were 129,939 cows and 87,945 cow buffaloes, the former showing a slight decrease and the latter a marked increase during the past ten years. Both figures are high and testify to the importance of the *ghi* trade, especially in the *khodir* country of the west. Young stock numbered 239,875, which shows an improvement, though the figure is lower than that of 1904.

In the beginning of 1909 the district contained 49,831 sheep and 76,803 goats, the total in either instance being lower than in 1904. The number of sheep is unusually small, being exceeded in almost every other district, though Bareilly and Pilibhit show lower totals. They are kept by Gadariyas for their flesh and their wool, while their manure is much valued as a fertiliser. Goats are in great demand for their flesh and their milk, and the low figure is somewhat remarkable for a district which contains so large a Musalman population. There were 108 camels, but these animals are little used, for carts constitute the chief means of transport and are exceptionally numerous, no other district showing so large a total, though the figure is high throughout Rohilkhand, where the light two-wheeled *rahlu* is so much in vogue. Horses and ponies numbered 12,002, a high figure which has remained fairly constant for the last ten years. The bulk of these consist of the small ponies employed for pack transport by the Banjaras and others, but there is a very fair proportion of better animals. For many years attempts have been made to improve the breed of horses and there are four horse and two pony stallions kept at Moradabad, Rajabpur in tahsil Amroha, Mahmudpur in tahsil Bilari and Ujhari in Hasanpur. The ordinary countrybred pony can be obtained for Rs. 30, but animals bred from Government stallions command high prices among the landowners. Efforts have also been made to encourage mule breeding and three

donkey stallions are maintained by the district board. The experiment has been fairly successful, for the number of mules was 1,237 in 1909 or double that of five years previously. Lastly there were 10,371 donkeys, but these are of the usual undersized description and are kept principally as beasts of burden by Dhobis and Kumhars. No attempt was made to enumerate pigs, which are kept in large numbers by the sweepers in almost every village.

Cattle disease is always prevalent and occasionally assumes an epidemic form, carrying off large numbers of animals especially in the *khadr* and the lowlying tracts of the north. The most common but the least fatal complaint is foot and mouth disease. Rinderpest, known locally as *bedan*, is far more serious and from time to time does untold damage. Anthrax, though even more deadly, is comparatively rare; but in the low country hæmorrhagic septicæmia and blackquarter are always prevalent and together account for a large proportion of the annual mortality. The returns are valueless, for it is impossible to obtain accurate statistics of deaths. Since 1894 a veterinary assistant has been maintained by the district board, and recently the staff has been increased and a veterinary hospital has been started at Moradabad. Inoculation for rinderpest has made some progress, but the people are as a rule either too suspicious or too apathetic to avail themselves of the preventive means at their disposal.

The climate of the district resembles that of Bareilly, the proximity of the hills and the Tarai rendering it cool and damp in comparison with the country to the south and west. There is a considerable difference in this respect between the Thakurdwara tahsil in the north-east, which has a climate closely resembling that of Kashipur to the Naini Tal district, and Hasanpur in the south-west, which is relatively much hotter and drier. Moradabad itself does not experience the same extremes of heat as the country south of the Ganges, and the maximum temperature in May or June seldom exceeds 105° in the shade. The few extant records show that the mean temperature for the year is about 75° , being 65.5° from October to March, and 85.7° from April to September. The hot weather does not commence till the end of April and the air is frequently cooled by the advent of hill storms the influence of which is felt over the greater part

of this district. The hot west winds increase in intensity from the beginning of April till the middle of June, but they blow with much less intensity than in the southern districts and usually die away at sunset, while they are never prolonged through the night. The bursting of the monsoon brings about a marked fall in the temperature, but though the mornings in the rains are generally cool and fresh, the atmosphere becomes very oppressive in the evenings and the climate at this season is much less pleasant or healthy than in drier tracts, August and September being particularly trying months. The temperature falls steadily during October, and the arrival of the cool westerly breezes at the end of that month marks the beginning of the cold weather. From November to the end of March the climate is superb, clear and bright weather being varied only by occasional showers and infrequent hailstorms in the early months of the year. Frosts of considerable intensity are experienced in December and January, while sometimes a heavy mist or fog comes on during the night, at times lasting till midday and doing some damage to those crops which are susceptible to rust.

A noteworthy feature of the climate is the unusually large amount of rain which falls outside the regular rainy season. This is derived from hill storms, whereas the bulk of the precipitation between June and October is obtained from the south-easterly monsoon, though the Bombay current is not without its effect in the later stages. Records of the rainfall have been kept at Moradabad for a very long period, at least from 1845, but returns from the various taluk headquarters, giving a fair general average for the district, are not available prior to 1864. The mean annual fall for 44 years is 39·27 inches, and while the averages for Amroha and Bilari, amounting respectively to 39·2 and 39·24, correspond very closely with this figure, the other parts of the district exhibit considerable variations. As is but natural, the fall is heaviest in Thakurdwara, which shows an average of 44·62, and next comes Moradabad with 41·93. At the other end of the scale are Sambhal with 36·73 and Hasanpur with only 33·91 inches. The shortage in the *bhur* country is attributable in part to the absence of trees and also to the fact of its westerly position, for the adjoining district of Meerut marks almost the furthest

effective limit of the south-easterly monsoon current. Excessive fluctuations are not common, for during the period in question an excess of 33 per cent. above the normal has been recorded only on four and a corresponding defect on five occasions. The first of these abnormally wet years was 1874, the culminating point of a cycle of wet seasons. The average for the four preceding years had been 47·5 inches, while in 1874 the recorded total was 57·2, Bilari on that occasion registering 70·8. Then came 1879, the wettest year on record, with a total of 65·25, when Moradabad received 78·8 and Sambhal 78·7 inches. From 1884 to 1892 the average was well above the normal, and then followed 1893 with 55·91, and 1894 with 57·53 inches, the fall on the latter occasion averaging 64·18 inches in the three northern tahsils. Among the peculiarly dry years 1868 comes first with a total of 22·93 inches, which resulted in considerable scarcity, though 1864 had been little better. In 1876 the average was only 24·95, and when this was followed by 26·9 inches in the ensuing year, famine was inevitable. All parts of the district suffered alike, though the shortage was comparatively small at Moradabad itself. In 1883 the total was 24·28, Hasanpur recording no more than 16·8; but the fall was well distributed and the results were not serious. In 1896 a total of 26·47 inches was registered, but the district fared much better than many others and only the Bilari and Sambhal tahsils showed a heavy defect, while again in 1899 the rainfall was very short in the western tahsils, the general average being 26·56. The driest year ever known was 1905, when the mean was only 21·1 inches and the damage done by drought was aggravated by high prices prevailing elsewhere. The following year was well above the average, but in 1907 the late arrival and premature cessation of the rains gave a total of only 24·83, Hasanpur obtaining no more than 15·3 inches, the lowest amount ever registered in any tahsil during the course of twelve months.

The district may generally be considered healthy save in parts of the Thakurdwara tahsil which are influenced by the Tarai, along the valleys of the Sot and Gangan, where the drinking water is bad and fever is very prevalent, and in those portions of the Ganges *khadir* where the flood water of the river collects in lagoons and

hollows rendering the climate noxious for some months after the cessation of the rains. In the matter of vital statistics the district closely resembles Bareilly, but compares unfavourably with Budaun, Bulandshahr, Meerut and even Bijnor. Mortuary returns have been compiled since 1865, but in early days the system of record was very imperfect and the figures are consequently of little value. Great improvements were introduced in 1871, but it was not till the famine of 1877-78 that the necessary amount of supervision was forthcoming. For the three years ending with 1880 the average death-rate was 42·74 per mille, which is probably a very close approximation to the actual figure. During the ten years ending with 1890 the annual average was 43·66 per mille, the rate being much heightened by the abnormal mortality from fever, which culminated in a death-rate of 61·65 in 1886. In the following decade the average dropped to 37·56, while the birth-rate similarly fell from 48·12 to 44·79. Statistics for each year from 1891 onwards are given in the appendix.* From these it will be seen that during the seven years ending with 1907, the average birth-rate rose to the remarkable figure of 52·45, while there was a corresponding rise in the death-rate to 39·85, due largely to the great mortality from plague in the last year.

A second table given in the appendix shows the number of deaths recorded under the principal heads.† Fever takes the foremost place, and though some allowance must be made for incorrect diagnosis, it is certain that the mortality from malarial fever far exceeds that from all other causes. The disease is always prevalent, especially at the close of the rains, but occasionally it assumes an epidemic character. Such was the case after the famine of 1878, when more than 40,000 deaths were attributed to this cause. From 1881 to 1890, the average annual mortality from fever was 39,438 or 78·19 per cent. of the total, representing a rate of 34·1 per mille. The disease became very severe in 1884 and the two following years, and in 1886 no fewer than 62,590 deaths were ascribed to fever. During the next decade the average was 38,068 or 85·95 per cent. of the total, giving a mean rate of 32·3 per mille; and on this occasion again the figure would have been much lower but for the very severe outbreak of fever in 1894. Latterly the

* Appendix, Table III

† Appendix, Table IV

rate has remained fairly constant, the average number of deaths for the last seven years being 38,914, representing a mortality of 32·7 per mille from this cause.

Epidemics of cholera frequently visit the district, but the disease hardly appears to be endemic, being as a rule introduced by pilgrims returning from the Hardwar fairs. In ordinary years the mortality from this cause is relatively small, but once it has obtained a footing, large numbers of people are carried off. A notable outbreak occurred in 1819 and others in 1836 and 1856. Again in 1867 as many as 4,300 deaths were reported and the actual loss must have been far greater. The average of 1,238 deaths from 1881 to 1890 was due mainly to the great epidemics of the last two years, in which over 10,000 persons perished, but the disease vanished rapidly, though in the following decade there were four bad outbreaks, the worst being that of 1896, while the annual average was 897 deaths. Of late years the district has been relatively free from cholera, save for the widespread epidemic of 1906, which took its rise in the eastern districts and swept through the United Provinces, establishing centres of contagion all over the country.

Small-pox is never absent from the district, although of late years its ravages have been greatly mitigated owing to the spread of vaccination. In former days it was a terrible scourge throughout Rohilkhand, and this fact probably accounted for the popularity of inoculation, at all events with the Musalman community. In 1876 and the two following years the recorded mortality from small-pox was 9,910, while another outbreak in 1882 and 1883 carried off 5,395 persons. Since that time there have been no such visitations, although there were bad epidemics in 1897 and 1903. During the last few years the disease has been fairly prevalent, the average annual mortality from 1901 to 1907 being 513, as compared with 422 in the preceding decade. Vaccination was first offered to the public in 1865, although prior to that date anyone who wished could have the operation performed at the Government dispensaries. At first progress was slow, but the epidemic of 1877 gave an immense impetus to the movement, while since that time there has been a steady advance. The average number of primary vaccinations performed during the ten years ending with 1890 was 23 027 annually and this rose to 33 009 in the following decade while

during the seven years from 1901 to 1907 inclusive the yearly figure was 40,545. Vaccination is compulsory only in the municipalities, but elsewhere the people readily come forward and there is little active opposition. During the last seven years about 24 per cent of the inhabitants have been protected by vaccination and the proportion rendered partially immune to small-pox is very much larger, the rate being much the same as that of the Rohilkhand division as a whole. Operations are conducted under the general superintendence of the civil surgeon by a staff of 18 vaccinators and an assistant superintendent. The annual cost is about Rs. 3,100, and this is met from local, municipal and town funds.

Of other diseases the most common are bowel complaints, especially dysentery, which are ordinarily the resultants of malarial fever, while pulmonary ailments and affections of the eye, particularly ophthalmia, are very prevalent. Plague first made its appearance in the shape of two imported cases in the end of 1903. A small outbreak occurred in the following year, but in 1905 the disease spread with alarming rapidity all over the district, causing a very heavy mortality. It abated somewhat in 1906, but the next year its ravages were terrible, no fewer than 13,629 deaths being reported. The people displayed the usual opposition to preventive measures due to fear and ignorance, but of late they have learned the value of segregation and evacuation, while the educated classes have come to appreciate the benefits of inoculation. Considerable success has been achieved in this direction, and confidence has been to some extent restored by the recent disappearance of the scourge.

Statistics of infirmities have been compiled at each successive census from 1872 onwards. By far the most common is blindness, with which 2,654 persons were afflicted in 1901. Though there has been a marked decrease during the past thirty years, due in the main to the diminished ravages of small-pox, the total is still relatively high, and must be attributed to the prevalence of ophthalmia and affections of the eye caused either by the dust-laden atmosphere or else by the ill-ventilated houses of the people, which are filled with pungent smoke while cooking operations are in progress. There were 170 insane persons and 454 deaf-mutes, both somewhat high figures. Insanity is commonly ascribed among other causes to excessive indulgence in hemp drugs while

deaf-mutism is invariably most common in those districts in which goitre is most prevalent. Lastly there were 309 lepers, a total which is exceeded in few districts, though the figure shows a very marked decrease as compared with that of 1872. As yet so little is known of the etiology of leprosy that no safe conjecture can be made as to the reason of its prevalence in Moradabad; but the conditions of the district do not contradict either of two recent theories that this scourge results either from a fish diet or from the consumption of mouldy rice. There is a small leper asylum at Moradabad, maintained partly from local subscriptions, partly from a municipal grant and partly by a contribution from the Edinburgh Mission.

CHAPTER II.

AGRICULTURE AND COMMERCE.

The earliest records of cultivation are those compiled at the survey of 1833-34. At that time the area under tillage was 573,182 acres or 39·6 per cent. of the whole district as then measured, but this left out of account the large extent of revenue-free land, which amounted at that time to 284,924 acres, the greater part being cultivated. In 1850, it was found that there had been a rapid extension of tillage since the survey, and in that year the cultivated area aggregated 773,977 acres or 52·9 per cent., revenue-free land to the extent of 254,872 acres being omitted as before. At the survey of 1870 preceding the tenth settlement a further increase was observed, the area under the plough being 793,991 acres, excluding 155,365 acres of revenue-free land under actual cultivation, the total area of tillage being 64·4 per cent. of the whole. The increase during the currency of the preceding settlement was about 55 per cent. in the Sambhal and Bilari tahsils, 43 in Moradabad, 30 in Hasnampur, 25 in Anioha and less than 15 per cent. in Thakurdwara, the history of which had been peculiarly unfortunate: but it was calculated that the actual increase, after making allowance for errors and cultivation concealed at the first survey, was some 25 per cent. for the whole district. Since 1870 the area has fluctuated from year to year, but on the whole there has been a general expansion. During the ten years ending with 1892-93 the average cultivated area was 1,003,103 acres or 70·4 per cent. of the whole, the highest amount being 1,017,297 acres in the last year. Then a marked decline ensued owing to successive bad seasons and two years of abnormal drought, the figure dropping to 940,935 acres in 1896-97, but subsequently the recovery was complete, for the average for the decade terminating with 1902-03 was 1,018,008 acres or 71·4 per cent., the maximum rising to 1,084,225 acres in the last year. A break then occurs in the returns owing to the disturbance of statistical work caused

by settlement operations. The assessment was based on the figures of 1903-04 and 1904-05 in different tahsils, and these gave a total of 1,081,386 acres. This shows a very remarkable standard of development for a tract which contains so large an extent of sandy and precarious land. The proportion is naturally lowest in the Hasanpur tahsil, where it amounts to 60.19 per cent., and next come Thakurdwara with 69.47 and Moradabad with 70.65, both being below the general average, but in Anroha the figure rises to 82.53, in Bilari to 84.53 and in Sambhal no less than 85.65 per cent. of the entire tahsil was under tillage. At the same time it must be remembered that this ratio, extraordinarily high as it is, can only be maintained under favourable conditions. The influence of drought is still very great, and this truth was amply illustrated in 1907-08, when the cultivated area shrank to 918,000 acres owing to the temporary abandonment of much of the unirrigated land.

Double-cropping.

The extension of cultivation, however, is considerably greater than would appear from the returns, owing to the prevalence of double-cropping. The area which bore a double crop at the time of the penultimate settlement was 73,152 acres, and subsequent years showed a marked increase owing in part to the conversion of grain rents into cash. The average for the ten years ending with 1893-94 was 127,831 acres or 12.74 per cent. of the cultivation, while for the following decade it was 142,740 acres or 14.92 per cent. The annual fluctuations are great, since the area depends much on the nature of the season, the lowest amount in the ten years being 87,500 acres in 1899-1900 and the highest 199,689 acres, or nearly 20 per cent. of the cultivation, in 1894-95. In the year of settlement conditions were not favourable, and the total double-cropped area was 138,897 acres or 12.84 per cent.; but even then the increase during the past thirty years was very noticeable. The proportion differs greatly in the various tahsils, being only 7.08 in Hasanpur, 7.37 in Anroha and 8.07 per cent. in Sambhal but in Bilari it approximates to the general average, and in Thakurdwara it rises to 19.74 and in Moradabad no less than 31.93 per cent. of the land under tillage bears two crops in the year.

Culturable
area.

The precarious nature of the *bhur*, the *khadir* and a large part of the Thakurdwara tahsil renders inevitable the existence of a considerable extent of inferior land which might under favourable circumstances be cultivated. Leaving out of account the 31,431 acres of current fallow, there were at the time of settlement 114,332 acres of so-called cultivable waste and 71,788 acres of old fallow. Of the former 67,284 acres lay in Hasanpur, mainly in the *khadir*, where the extensive areas of grass and tree jungle are thus described, while the bulk of the remainder belonged to Thakurdwara, though Moradabad and Amroha contained a fair proportion of waste. The old fallow was more evenly distributed, but was again most extensive in Hasanpur. The distinction is rather conventional than real, for, although much of the old fallow might conceivably be brought under tillage with the general introduction of cash rents and favourable climatic conditions, a large proportion of it may be described as useless or at any rate too poor to repay the cost of cultivation. On the other hand there is much unbroken waste, at all events in the *khadir* tracts, which could without doubt be cultivated at a profit, but which is better employed as pasture land. In the upland tracts, such as the *katehr*, in which cultivation is stable, the amount of waste is quite insignificant and grazing ground is altogether unobtainable, so that the district requires a large reserve in those portions where agriculture is precarious and the geographical conditions are unsuitable. The increasing pressure of the population on the land will doubtless bring about a small extension of cultivation in certain tracts, but under existing circumstances little of the waste and abandoned fallow is likely to be reclaimed at a profit.

Cultiva-
tion.

In its broader aspects the system of cultivation presents no peculiar features—the agricultural implements, the methods of preparing and tilling the soil, the rotation of crops and the modes of irrigation being practically identical with those prevailing in almost all other parts of the United Provinces. On the other hand the style of cultivation varies enormously with the nature of the country and the caste of the cultivator. In the *khadir* and the *bhur* tracts cultivation is notoriously unstable, and in the grain-rented villages the tenant will expend on his fields no more labour than is sufficient to provide him with the barest means of subsistence.

The greatest possible contrast exists between the careless tillage of the *bhur* and the skilful and intensive husbandry of the *katehr*, that of the Baghbans in the suburbs of Sambhal being a conspicuous example. The caste of the cultivator is quite as important as the quality of the soil, for often adjacent villages of similar type exhibit a marked difference in the style of their agriculture while the Baghbans by persistent industry have in many cases succeeded in working up even *bhur* land into soil of considerable fertility.

At the present time the *kharif* or autumn harvest invariably covers a larger area than that sown with spring crops, the averages for the five years ending with 1903-04 being 631,369 and 534,025 acres respectively. The *rabi* harvest is subject to extraordinary fluctuations over a considerable portion of the district, so much depending on the character and duration of the rainfall in the precarious tracts. During the period in question the area ranged from only 423,308 acres in 1899-1900, when the monsoon ceased prematurely, to no less than 611,672 acres, or almost as much as the *kharif*, in 1903-04, when good rain fell in October and continued at intervals throughout the winter, every available acre being then brought under tillage. At the preceding settlement the figures were compiled for the various tahsils in different years from 1872-73 to 1877-78; and in the last of these, a quite abnormal season, the returns were prepared for Hasanpur, the most precarious and unstable part of the district. The combined figures show a total of 515,791 acres for *rabi* and only 462,211 for *kharif* crops and the general predominance of the former at that period is proved by the fact that they averaged 481,832 acres during the three years ending with 1880-81 as compared with 479,013 sown for the *kharif*. The subsequent change is due mainly to the reclamation of fresh land and to the growing popularity of maize, *sathi* rice and other staples which early attain maturity, enabling fields which hitherto had been reserved for wheat to bear a previous *kharif* crop in the same year. The expansion of the *rabi* area arises principally from the same cause, since the extended practice of double-cropping permits a larger area to be sown after the autumn harvest. The relative positions of the *kharif* and *rabi* is practically the same throughout the district, save

The distribution of the crops varies widely in the different tahsils, owing to the great variations in the character and agricultural capacity of the several tracts. The local peculiarities will be noticed in the tahsil articles, while tables given in the appendix show the areas under the principal staples in each tahsil for a series of years, affording a ready means of comparison.* Taking the district as a whole the chief *kharif* product is rice, which on an average covers 153,282 acres or 24·28 per cent. of the entire area. This crop is grown far more extensively than was formerly the case, but the area fluctuates greatly. It is far larger in the Moradabad, Thakurdwara and Amroha tahsils than elsewhere, but though the amount of rice in Hasanpur is small, the crops raised in the *jhil* tract below the edge of the uplands are very valuable. These rices are known as *ghabdi* and *anjna*, the former growing in deep and the latter in shallow water. Elsewhere as a rule the rice is of the early variety, ordinarily of the kind called *sath*; but a certain amount of the superior transplanted or late rice is grown in the north and north-east, wherever irrigation is available. Next comes *bajra*, sown either alone or in combination with *arhar*, with an average of 141,038 acres or 22·34 per cent. of the harvest. This crop, which also shows a decided increase, is the great staple of the light-soiled tracts and also of the upland *batohar*, being most extensively grown in the Sambhal, Bilari and Hasanpur tahsils, whereas in Thakurdwara the area is almost insignificant. The more valuable *juar*, which requires a richer soil and, like *bajra*, is generally mixed with *arhar*, covers 102,337 acres or 16·29 per cent. of the total area, this figure being more than double that of thirty years ago. It is rare in the north and in the *bhur* tracts, but is a favourite crop in Bilari, Sambhal and the better parts of Amroha and Hasanpur. Next as regards area come the autumn pulses, *moth*, *urda* and *mung*, the first preponderating. They average 76,062 acres or 12·05 per cent. of the *kharif* but almost the whole of this lies in the

* Appendix Table VI

blurr tract, the poorer soils yielding little else. In Hasanpur *moth* occupies about 35,000 acres, but the area is subject to great fluctuations and shrinks to small dimensions when the *blurr* becomes saturated after a cycle of wet years. Then follows sugarcane, the most important of all the *kharif* products. It averages 48,832 acres or 7.73 per cent. of the harvest, the proportion rising to 10.63 in Amroha and 11.53 in Thakurdwara, whereas it is but 4.15 per cent. in Sambhal. The area has increased everywhere save in the *katehr*, where the decline has been very striking, the reason being that the prices of wheat, cotton and other staples have risen more rapidly than that of sugar, which is costly to grow and requires constant irrigation. Several varieties of cane are to be seen, but the most common is the thin hardy *chin*, which thrives under the most adverse conditions. The rich *agraul* cane does well in Bilari and in the Turkan tract of Amroha, while the *dhaut* and *bori* are also found in the same tahsils. Cotton has remained almost stationary and averages 43,391 acres or 6.87 per cent. of the *kharif*, though this includes a considerable amount of cotton in combination with *urhar*, a very prominent crop in this district. Every tahsil shows a fair area under cotton, but the *katehr* tract is pre-eminent in this respect and there the crop has largely supplanted sugarcane, possibly owing in part to the development of the ginning and pressing industry at Chandausi. One of the most remarkable features in the history of agriculture in this district is the recently acquired popularity of maize, which at the former settlement covered but 3,707 acres; the present average being 32,047 or 5.47 per cent. of the *kharif*. Its distribution is very uneven, for the area is relatively unimportant in the *katehr* and Amroha, whereas the proportion rises to 8.78 in Moradabad, 9.11 in Thakurdwara and 9.33 per cent. in Hasanpur. It does extremely well in the lowlands of the *khadir* and is the most profitable of all the unirrigated crops, being a particularly safe investment for the reason that it is unaffected by an early cessation of the rains. These crops together make up 95 per cent. of the *kharif* and no others possess any importance. They comprise various kinds of garden produce and also the small millets such as *santwan* *kakun* *kodon* and *mandua* which are grown to some extent

in the poorer soils, as well as a small amount of *sun* hemp. Indigo has never been of much consequence in this district and the crop has entirely vanished for some years.

The chief *rabi* products are wheat, barley and gram, sown alone or in combination, and these together constitute more than 96 per cent. of the harvest. Moradabad is a great wheat-growing district and the recent prevalence of high prices has brought about an immense increase in the wheat area, which averages 301,803 acres or 56.51 per cent. of the *rabi*. In the Sambhal and Bilaritahsils the proportion is about 65 per cent., while it is little less in Amroha. Even in Hasanpur nearly half the land sown with spring crops is under wheat, but in Moradabad and Thakurdwara the figure falls to 47.37 and 44.41 per cent. respectively. These amounts refer to wheat sown alone and do not include the 102,571 acres, or 19.21 per cent., under wheat mixed with gram or barley, a combination which is very common throughout the district. Barley by itself has declined in popularity and averages 45,764 acres or 8.57 per cent. of the total *rabi* area, more than half of this being raised in the *bhar* lands of Hasanpur and Sambhal. So long as wheat can be grown without irrigation it is obviously bad policy to sow any less profitable crop, and when irrigation is required it can usually be obtained without difficulty. The area under gram alone averages 48,407 and that under gram and barley together 22,391 acres, constituting 7.07 and 4.98 per cent. of the harvest respectively. The former proportion varies directly in the different tahsils with the double-cropped area, being much higher in Moradabad and Thakurdwara than elsewhere. Gram is sown broadcast on the rice-fields after harvest and is commonly mixed with linseed, a crop that is seldom sown by itself just as mustard. Another important oil seed, is commonly sown among the wheat, and castor-oil plants are seldom to be seen save as a hedge to fields containing other crops. The remaining *rabi* products comprise potatoes, peas, *masur* or lentils, garden crops and a small but rapidly increasing area of poppy, the last covering 1,501 acres in 1903-04 and averaging only 294 acres in the preceding five years.

The *zaid* or summer harvest is of little importance though it has greatly increased in area of late. For the three years

Rabi
crops.

Zaid
crops.

ending with 1880-81 the average was but 3,187 acres, while from 1898-99 to 1903-04 the annual area was 12,068 acres. In most tahsils the amount is very small, but it rises to nearly 5,000 acres in Moradabad and is also relatively large in Sambhal and Hasanpur. The crops consist mainly of vegetables and tobacco which are grown near the large towns, Sambhal being particularly noted for the latter, or else of melons, which are raised in large quantities during the hot weather on the sandy banks of the Ganges and Ramganga.

Owing to the geographical and climatic conditions of the district irrigation is but little practised. In a normal year the rainfall is ample and well-distributed, so that nothing requires irrigation save sugarcane and garden crops. Ordinarily there is no need of artificial watering in the lowlying tracts, and in the *bhur* wells are difficult to construct, but in the uplands many thousands of earthen wells are dug when the monsoon ear ceases prematurely and the *rab* crops cannot germinate without irrigation, or else later if the winter rains fail and the wheat is endangered. It is obvious therefore that the irrigated area must vary to an extraordinary extent and in most years differs widely from the area irrigable. For the greater part of the district recourse is had to irrigation only in an emergency, and for this reason it is unnatural to expect any general increase in the area watered. During the ten years ending with 1892-93 the average was only 82,461 acres or 8.1 per cent. of the cultivation, while in the following decade it was 83,463 acres or 8.2 per cent. but whereas in 1894-95, a year of unusually heavy and long-continued rainfall, the total was but 43,925 acres or 4.47 per cent. in 1899-1900 it was 214,626 acres or nearly five times the former amount. Again in 1907-08 an area of 187,200 acres was irrigated while in 1904-05, when the settlement was in progress, the total was barely 40,000 acres. Consequently the actual extent irrigated, is of less moment than the area to which irrigation can be extended in time of need a question which may best be answered by considering the sources of supply in the various tracts. On an average 87 per cent. of the irrigation is derived from wells and the rest from the streams and the few available tanks but the proportions vary considerably in the different tahsils.

An area of some 1,250 acres is watered from canals, but this is confined to 13 villages adjoining the Kashipur pargana in the north of the Moradabad tahsil to which irrigation was extended from the Tarai canals in 1888 or thereabouts. Many schemes have been propounded from time to time with the object of providing canal irrigation for the rest of the district, but hitherto they have come to nought. The first project involved the construction of an eastern Ramganga canal, with a main line which closely followed the right bank of the Dhola nearly as far as Moradabad, several distributaries supplying water to almost the whole of Thakurdwara. This was drawn up in 1840 by Captain Jones, who did so much for irrigation in Bareilly and the Tarai, but the scheme was rejected as too costly and unremunerative in 1843. The next project was that of 1855, which embraced a western Ramganga canal designed to irrigate the districts of Bijnor, Moradabad and Budaun. The main line was to pass through the *thur* of Hasanpur and Sambhal, entering Budaun near Bahjor, while a branch was to take off close to the Bijnor border and thence to run past Amroha along the Duab between the Sut and the Ari. The scheme was shelved for a time, owing to the Mutiny, and was not resuscitated till 1867. It was then, however, proposed to draw the main supply from the Ganges, utilising the Ramganga as a subsidiary source, and in 1868 the latter river was omitted from the project altogether. The famine of 1868-69 led to the actual commencement of the undertaking and in July 1869 work was started on a section of the canal, about Rs 80,000 being expended on the excavation of 18 miles of the Sambhal branch from Rajabpur northwards. But as yet the project as a whole had not been matured and the difficulties connected with the head-works and the course of the canal generally led to protracted discussion, which continued till 1873. The local Government then submitted the last revised estimate, together with a note by Colonel H. A. Brownlow, pointing out the danger of taking so much water from the Ganges and the undesirability of carrying a canal through a tract in which the spring level was already so high. The Government of India thereupon called for further reports as to the probable financial results of the undertaking and the actual necessity of the Sambhal branch.

An enquiry followed and showed that the revenue officers of the districts concerned were unanimous in their disapproval of the scheme; objecting that the *bhar* alone representing less than one-fourth of the area commanded, would benefit thereby that the river valleys and lowlands would be saturated, that the volume available was insufficient, and that the people would decline to use the water of the canal except at wholly unremunerative rates. Eventually the project was abandoned in 1877 after a net expenditure of Rs 2,70,520 had been incurred. In 1870 the scheme of an eastern Ramganga canal had been revived, but was almost immediately dropped, as also was the old project of a western canal from that river, renewed when the determination was reached to abandon the idea of tapping the Ganges. Nothing further was done till 1908, though in the meantime Mr Bo , the settlement officer, had recommended the construction of a small canal from the Sot to supply part of the *katchr* tract in the Sambhal and Bilari tahsils. In that year an ambitious and comprehensive project was drawn up with the object of utilising the water of the Sarda to supplement the supply of the Ganges and Jumna, as well as to irrigate certain portions of this district and other parts of Rohilkhand. This scheme involves the construction of a great supply channel leading through the Tarai and the north of Rampur, whence it is to traverse the northern extremity of the Moradabad tahsil and the south of Thakurdwara crossing the Ramganga near Mughalpur and thence passing through the Moradabad and Bilari tahsils to reach the Ganges opposite Anupshahr. In this way the canal would irrigate the rice country of the north and the *katchr* of southern Moradabad and Bilari. It would not, however, obviate the necessity for an eastern Ramganga canal, which is still desired for the rice lands of Thakurdwara and is under further consideration. As yet the project is immature, but a detailed survey is in course of preparation.

In the south of Bilari and the south-east of Sambhal a fair number of masonry wells have been built during recent years from advances made by the Opium department, but elsewhere, save in parts of Amroha they are practically unknown and at the recent settlement there were only 530 masonry wells available.

for irrigation in the district. In 1880 experiments were made in the west and north-west, which showed that the permanent spring level was extremely deep, ranging from 60 to 100 feet, and though much advantage would be derived from the construction of masonry wells the work should not be attempted without expert advice and the previous determination of the *mota* or water-bearing stratum. Such a *mota* exists at a moderate depth in certain clearly-defined portions of the *katehr* and it is to these tracts that masonry wells are confined, while in the same localities good unprotected wells can be made and will last for years. Such wells are usually worked by bullocks and the large leather bucket called *charsu*, owing to the depth of the water-level, though sometimes the *churkhi* or *giri*, consisting of a pair of earthen pots connected by a rope passing over a pulley, is employed. In the rest of the district the water level is usually much higher, that is to say for ordinary percolation wells, and in these the *churkhi* is used or else, where the water is not more than 12 feet or thereabouts below the surface, the *dhenkli* or balanced lever, to which a single earthen pot is attached. As a rule percolation wells are very short-lived and seldom last more than a single season, although protected by a lining of coiled *arhar* stalks, *ghav* or thatching-grass, the side collapsing after the first heavy rain. In a dry season immense numbers of earthen wells are dug at a very small cost in almost every part of the district. Even in the *thar* a scanty supply of water can be obtained at 12 feet or little more below the surface, while in the *chhoiya* depressions the level is much higher. Wells are scarce in the eastern uplands of Amroha and in the north of Thakurdwara, but the tracts in which irrigation is unobtainable when required are few and of small extent.

The lakes and *ghils* are utilised as far as possible, but they suffer from the disadvantage of failing just when their services are most in demand. Of far greater importance are the rivers and streams, in which the water is stored by means of earthen dams and is thence conducted to the fields by small channels. It is raised as a rule by the *berri* or swing basket, though in some cases water is obtained direct from the stream by the *dhenkli*. In the *khadir* of the Ganges the *Baia*, the *Mahawa* and the *Tikta* are regularly employed in this way. The *Sot* supplies only a small

Other
sources.

area in its valley, but the Ganga is made to serve a large area by means of a dam at Unari, connected with an extensive and intricate system of irrigation channels. In the Moradabad tahsil the Rajhera, the Narchna, the Bahalle and other streams are of great value, and in Thakurdwara a large amount of water is taken from the Kuika and Lapkana. The Dhela is dammed at Kalyanpur with great success, the embankment being annually constructed and maintained by the landholders, who usually levy a water rate ranging from three to six annas per acre.

Famines.

From the numerous references made by the Musabuan historians we learn that Moradabad was from time to time visited by famines of great intensity, but we know nothing of the nature or the subsequent effects of these calamities. This district cannot have escaped the terrible death of 1298, when famine raged over all Hindustan up to the foot of the Himalayas; nor the still more awful visitation of 1345, when the whole of Katchh was laid waste and cultivation vanished for several years. The great famines of 1631 and 1661 were less acutely felt in the tracts north of the Ganges than elsewhere, but in 1761 the whole of Rohilkhand was severely affected, with the result that thousands died of actual starvation and many emigrated to more fortunately situated parts. The history of Moradabad under British rule proves abundantly that the *chalisa* famine of 1783-84, so-called from its occurrence in 1840 Samvat, must have weighed heavily on this district. Nothing seems to have been attempted to alleviate the distress by the corrupt and apathetic government of the Nawab Wazir, but as a matter of fact nothing could be done when grain was unobtainable at any price. So great and widespread was the suffering that the calamity became known as a historical landmark till the Munny.

1803-04.

Shortly after the cession of the district another great famine occurred, and the failure of the rains in 1803 was aggravated by the excessive revenue demand at that time in force and also by the depressed condition of a peasantry just freed from the notorious tyranny and oppression of the Oudh officials. As early as the 5th of July Mr. Leycester, the collector, reported that the cotton and sugarcane crops were suffering from drought and that fears were entertained for the entire *khurif* while corn was being

exported to the west and prices were in consequence rising daily. By the beginning of September it was evident that the revenue could not be realised and that the *rabi* would be limited to irrigated land. The collector proposed an immediate cessation of the demand and on his own account prepared schemes for damming the Gangan and other streams. At the end of the year the Board recommended the suspension of the *kharif* demand to the amount of Rs. 2,50,000, but this did little to alleviate the widespread distress. In spite of the efforts made to encourage irrigation the people had lost heart, and starvation had driven numbers to emigrate. Added to this the country was in a most unsettled state and there was the constant dread of a Maratha invasion. Much of the land was lying fallow, especially in the *bhur* tract, and the *zamindars* were absconding in every direction. The *rabi* was the poorest known for many years, and scanty crops were ruthlessly plundered or else removed clandestinely by the cultivators. The collector in despair applied for military aid in realising some portion of the revenue, and at the same time made requisition for large advances as the only means of giving an impulse to the succeeding years' cultivation. The deplorable condition of affairs is illustrated by the fact that when the rains broke in July 1804 Moradabad showed a balance of Rs. 9,32,759, or more than any of the afflicted districts. The good *kharif* which followed in some degree reduced this amount, but eventually no less than Rs. 5,11,679 was altogether abandoned, while the return to prosperity was much retarded by the confusion ensuing on the raid of Amir Khan Pindari.

The drought of 1819 appears to have left Moradabad unscathed, and indeed the collector reported in December that he had never seen so fine a *kharif*, so that the cultivators actually derived much gain from the high prices then prevailing, large quantities of grain being exported by river to Cawnpore and Allahabad. Parts of the district, however, seem to have been affected in some degree, for the revenue records show that the sum of Rs. 3,479 was remitted, though there is no indication as to the grounds on which this step was taken. A severe drought in 1824 visited the Meerut division but Moradabad appears to have escaped lightly though probably this fact served to aggravate the distress resulting

from the deficient rainfall of 1825. At that time the settlement was on the point of expiring and the landholders had deliberately reduced the area under tillage in the hope of obtaining more lenient terms. The greater part of the *kharif* failed, but both cotton and sugarcane gave a good yield and had saved the *zamindars* from ruin. The *rabi* sowings were greatly contracted and there was no double-cropping, while prices reached a high level and caused much scarcity, and, though there was no actual starvation, the reduced condition of the people resulted in a high death-rate, especially in Thalurdwara and the north which seem to have suffered much more than the rest of the district. At the same time the collector deprecated the grant of remissions and successfully endeavoured to stimulate cultivation by advances, Rs 70,000 being allotted for this purpose. The *rabi* outturn appears to have been fair, and at all events Moradabad did much better than the districts in the Duab. Its state was similar in the great famine of 1837-38. In consequence of the deficient rainfall the *kharif* was a general failure, but large advances were made for the encouragement of irrigation and a normal *rabi* was obtained, to the great benefit of the cultivators, who reaped large gains by exportation beyond the Ganges. There was some difficulty in collecting the revenue for 1837-38 and the balances amounted to Rs 1,52,268 in that and to Rs. 1,50,608 in the following year, but the only measure of relief was the remission of Rs. 6,836.

The disturbance caused by the Mutiny combined with several unfavourable seasons to render the district peculiarly susceptible to the drought of 1860. Hardly any rain fell till the middle of July, and then only a few showers occurred, with the result that the *kharif* failed almost entirely and only a very small area could be sown for the ensuing harvest. Distress soon became visible among the poorer classes, and though Moradabad was in a much better plight than many districts, Mr John Strachey, the collector, found it necessary to organise measures for their relief. Money was raised by local subscription, supplemented by grants from the central committee at Agra, and from these sources doles of food and blankets were distributed to the indigent. A poorhouse was established and the number of inmates rose rapidly as it became ear

that the *rab* was likely to prove indifferent. Moradabad, Bijnor and Budann fared much worse in this respect than the eastern half of Rohilkhand, but for this very reason they were free from the great influx of starving immigrants who streamed into Bareilly from beyond the Ganges. By the end of May there were 2,372 persons in the poorhouses and these were employed in various simple occupations such as weaving, spinning, rope-making and grinding. The *rab* outturn was extremely meagre, especially on the Budann borders, but Moradabad suffered less than the latter district and very much less than the country beyond the Ganges. Altogether Rs. 51,550 were spent on relief during the famine, the average daily number of recipients being 5,632 and the total number of persons 844,782. Apart from the poorhouse, they were employed chiefly on minor irrigation works, which were maintained till the rains of 1861, though the poorhouse was kept open till September. In spite of the distress most of the revenue was collected, the balance for 1860-61 being Rs. 42,182, of which Rs. 5,093 were ultimately remitted.

The drought of 1868 and the consequent high prices caused some distress in Moradabad, and this was enhanced by the depletion of stocks and also by the influx of emigrants from Rajputana. Hardly any rain fell between July and November, and, though the *khadir* lands produced a fair harvest, the dry sandy uplands of Hasanpur had no crop whatever, while in Thakurdwara the failure of the rice had been accompanied by a great contraction of the *rab* area. The prospects were equally gloomy in the north of Amroha and the south of Bilari, but elsewhere, particularly in the Moradabad tahsil, conditions were fairly satisfactory and the cultivators displayed the greatest energy in irrigating their fields, despite the fact that the construction of unprotected wells is difficult in the tracts possessing a sandy subsoil. Even in the *khur* numerous wells were to be seen, although they only supplied water for two hours at a time, but the result of their exertions was that the cultivators were enabled to sow a much larger area than had been expected, and moderate showers in January and February 1869 afforded hopes of a very fair harvest. Local relief works were started by Mr R. Manderson the collector, in January and these were continued till July 1868-69.

They consisted in the excavation of tanks in Hasanpur and cutting jungle in Thakurdwara. After July his successor, Mr. C. A. Damell, carried on operations on the district roads. Up to that time the average daily attendance had been about 420, but the numbers rose rapidly in spite of the rainfall, averaging 2,113 in August and 1,182 in September, for the reason that there was little grain to be purchased and prices were at an extraordinary level. The works were closed in the end of September and up to that time a daily average of 657 persons had been employed for 273 days at a cost of Rs. 16,354, of which Rs. 8,350 were contributed by Government and the rest debited to local funds. In addition 31,060 persons were employed by the municipalities of Moradabad, Chandausi and Dhanaura at a cost of Rs. 2,636; extensive building works and road-making were carried on by the cantonment authorities, who employed 2,092 persons daily from January to May, and the Public Works department gave employment to 1,636 persons daily on the Moradabad and Tigr road at a cost of Rs. 32,624 for the same period, to say nothing of the 4,985 engaged daily in excavating the Sambhal branch of the eastern Ganges canal for 18 miles from Rajabpur between the 20th of May and the 20th of October, the cost of this undertaking being Rs. 80,311. Poorhouses were not opened till the 28th of July 1869 and then nine such institutions were established. They were maintained till the 2nd of October, the attendance rising steadily till the middle of September, when it suddenly decreased, the average for the 67 days being 3,081. Their cost was Rs. 14,317, and this was derived mainly from subscriptions in this district and those collected by the Nawab of Rampur.

The district again suffered to a considerable extent in the widespread famine of 1877-78. The rainfall of 1877, however, though very inadequate for a tract in which rice is one of the principal staples, was much more favourable here than in other districts of the division. From June to the end of August the Thakurdwara, Moradabad and Bilari tahsils received somewhat more than a third of the normal precipitation, but elsewhere the fall was very deficient, particularly in Hasanpur and Sambhal. Towards the end of August it was considered that one-fourth of the *tkarif* was lost but rain at the end of that month so improved

prospect, that both the Baniyas and the landowners made fresh advances of grain and money to the cultivators and agricultural operations were resumed with vigour. The cotton and sugarcane crops were still safe, but the rice was in a hopeless condition. Unfortunately the prevalence of high prices elsewhere led to continued exportation. Some classes, such as the Jats, had retained enough for their own needs, but the thrifless Rajputs had sold all their stocks and had spent the money. Anxiety was felt chiefly about the state of Hasanpur and Sambhal, and as early as the 30th of August petty relief works were opened at Moradabad, followed by others in Hasanpur a few days later. In the latter district efforts were made to collect labourers for the canal works at Nauria, while in other parts of the district the people were encouraged to undertake the construction of dams for irrigation. Meanwhile numbers of people were daily pouring into Moradabad, nominally for work but really to beg, for the *kankar* contractors were complaining of the dearth of labour. The municipality started a relief work on a large tank with considerable success but the reports from other parts of the district were generally cheering. The chief exception was Hasanpur, where the crops had wholly failed on the dry uplands and much distress was already visible. Works were at once started on the local roads and in a short time more than 1,000 men were employed in this manner. Several other works were undertaken by the Public Works department, and these remained open till rain fell in October. On the 19th of that month they were closed, except the municipal works near the city and railway station, which afforded means of subsistence to large numbers of men, women and children. As in other parts of Rohilkhand, it was found that the cultivators were too proud to attend the works and consequently the distress was often severe, though there was no actual famine. For persons in danger of starvation poorhouses were started in September at Hasanpur and Moradabad, the local officials being directed to search for the destitute and to send them in, while provision was made for food and blankets. The increase of distress in February 1873 rendered it necessary to re-open the works, and the attendance gradually increased till the middle of March when it declined slowly till the beginning of April, when the works were almost deserted and were

again closed on account of harvesting operations. The general excellence of the *robi* averted all fear of serious famine, but prices were still very high, and relief works were once again started in July. The monsoon of that year was late in arriving, and considerable anxiety as to the future was felt by all classes. The attendance at the works was never very large, but rose till the middle of August. The numbers became very small in September, but relief operations did not finally cease till the 23rd of November. The chief works undertaken were the improvement of the roads from Moradabad to Naini Tal and Tigr, from Sandhal to Badger and from Cigaraula to Dhanaura, as well as the construction of protective embankments along the Ramganga and Kosi. There were many others of less importance, and the total attendance from first to last was 506,506 persons, counted by daily units, the expenditure being Rs. 49,677. Poorhouse relief lasted from September 1877 to July 1879, and during that period 359,609 persons received assistance at a cost of Rs. 22,833, contributed chiefly from municipal and provincial funds. Considerable difficulty was experienced in collecting the revenue, and at the end of 1877-78 the outstanding balances amounted to Rs. 3,05,474, but though much of this was suspended, the whole was eventually realised. The worst feature of the famine was the high mortality from sickness. There were few cases of actual starvation, but the reduced state of the people, combined with the abnormal coldness of the winter months, rendered them peculiarly susceptible to fever and a severe epidemic of small-pox.

No further calamity befell the district till 1896, when drought and high prices had a serious effect on a tract already suffering from the losses of several indifferent seasons. Both the harvests of 1895-96 were very deficient, the *robi* being but one-half of a normal crop, and when the monsoon of 1896, though ample up to September, came abruptly to an end, the serious nature of the situation was at once recognised. The rice crop was a failure, the late varieties being altogether destroyed, while the absence of moisture rendered it impossible to prepare the land for the *robi* sowings save with the aid of irrigation. Apart from the rice, however, the autumn crop as a whole was by no means so poor as had been anticipated except in the sandy and deteriorated tracts of the Hasanpur and Sambhal tahsils. The result was that while the whole

district felt the pinch of scarcity, the cultivators suffered but little, and the distress was mainly confined to the labouring classes and the respectable poor. Relief was afforded in many different ways. For the helpless and infirm poor houses were opened at Moradabad, Amroha, Sambhal and Chandauli between the 12th of October 1896 and the 10th of February 1897, and these remained open till the end of October, the total number of persons relieved being 151,762, at a cost of Rs. 13,055. The attendance was largest at Sambhal and the highest figures were reached in February and July, as had been the case on former occasions. In the beginning test relief works were opened by the civil authorities on the Moradabad and Sambhal road, and these afforded employment to 21,511 persons at a cost of Rs. 1388 between November 1896 and the following February. Their place was taken in January by regular works under professional agency on the roads from Amroha and Moradabad to Kanth and from Sambhal to Hasanpar, the first remaining open till the end of March and the two others till the 22nd of July, having been re-started in May after a brief interval on account of the *rabi* harvest. The attendance reached its maximum in February but was never large, the total number of persons relieved being 259,647, while the cost was Rs. 25,000. In addition large numbers of *parda-nashin* women and respectable poor persons received cash doles distributed at their houses, the monthly average from January to September being 443, and this was supplemented by a grant of Rs. 12,935 by the charitable relief fund. The latter institution also contributed Rs. 46,074 for distribution among cultivators for the purchase of cattle and seed-grain. For the benefit of the landholders the revenue was suspended to the amount of Rs. 2,22,307, of which Rs. 42,445 were ultimately remitted. That the famine was of no great severity is shown by the fact that the death-rate never rose to the abnormal figure which had been recorded on the previous occasion. Undoubtedly the *bhur* tract suffered to a considerable extent, but elsewhere the effects of the scarcity were slight and were wholly eradicated in the course of two or three years.

Materials for the history of prices are too incomplete to enable any exact comparison between present and past conditions to be established but they are sufficient to show that the experiences

of Moradabad differ little from those of other districts. During the first half of the nineteenth century prices were extraordinarily low in comparison with the rates at present prevailing, but owing to the difficulty of transport a year of scarcity caused extraordinary fluctuations such as are unknown now-a-days, while the difference between the rates obtaining in the various parts of the district was very marked. Annual statistics are available only from 1861 onwards, but a few scattered references serve to illustrate the condition of affairs before the Mutiny. From 1845 to 1857 the average prices at Moradabad were 36 *sers* of wheat, 55 of barley, 57 of *juar* and 46 of *bajra* to the rupee, and these approximated closely to the rates at Chandauli during the same period. At Amroha, a large town standing in much less fertile country, in spite of its proximity to Moradabad, prices were much higher, averaging 38 *sers* for wheat, 42 for barley, 38 for gram, 39 for *juar* and 37 for *bajra*, but in Thakurdwara, which was very inaccessible and was consequently unaffected by external markets, the average rates from 1854 to 1863, by which time prices had begun to rise elsewhere, were 54 *sers* of wheat, 80 of barley, 50 of gram, 77 of *juar* and 55 of *bajra*. The Mutiny marks a turning point, for thereafter prices rose sharply, owing to a series of famines, the development of communications, accentuated by the introduction of railways and the growth of trade. These same causes tended to obliterate the difference between the various markets and to equalise rates throughout the north of India. From 1861 to 1870 the averages were 23.89 *sers* of wheat, 34.48 of barley, 23.1 of *juar*, 29.62 of *bajra* and 24 of gram. There were at least three years of scarcity during the decade, which in part account for the general rise, but at the same time only serve to emphasise the subsequent height of the rates. From 1871 to 1880 the district was normally prosperous, save for the famine of 1877-78 and the following year, but this had not a lasting effect and the rise had been very marked before that calamity, the averages for the ten years being 19.3 *sers* of wheat, 28.42 of barley, 23.83 of *juar*, 22.07 of *bajra* and 22.71 of gram. The next five years witnessed a decline, but this was of brief duration; for in 1885 a great rise took place everywhere owing to various causes such as the growth of the export trade the depreciation of the rupee

and the great fall in the value of securities which resulted from the scare of war with Russia. Consequently the averages for the ten years ending with 1890 were higher than ever before, wheat averaging 18.79, barley 27.2, *juar* 25.06, *bajra* 21.19 and gram 22.58 *seers* to the rupee. There was a great difference between the beginning and the end of the decade and this became apparent in the next ten years, though much was due to the succession of bad seasons, which included at least two years of great scarcity. The averages from 1891 to 1900 were only 14.16 *seers* of wheat, 20.29 of barley, 18.63 of *juar*, 15.63 of *bajra* and 17.26 of gram. The way in which the district recovered is clearly shown from the returns of the following five years, in which wheat averaged 15.39, barley 23.19, *juar* 22.96, *bajra* 20 and gram 18.58 *seers*; but these figures are on the whole much higher than those of the five years preceding 1891, while since 1905 prices have reached heights never before attained. Leaving this out of consideration, there was an average rise of 41.7 per cent in the price of the principal food-grains between 1861 and 1905, while in the case of wheat, the chief staple of the district, the rise is no less than 65 per cent. This fact is of immense importance from the point of view of the agriculturist, and merits special attention in a district which contains so large an area still held on gram rents. It is impossible to treat the subject exhaustively within narrow limits, but it is of interest to note that the rise in the price of *gur* has been relatively much less than that of other agricultural products, owing to the importation of cheap sugar from Europe: and this in large measure accounts for the reduction in the area under sugarcane and the substitution of other crops which have increased more rapidly in value.

Unfortunately, owing to the absence of any reliable information, it is impossible to say whether wages have increased commensurately with the rise in prices. In former days wages were commonly paid either wholly or partly in grain, this system being generally adopted at harvest even at the present time. Cash wages in 1881 ranged from six to eight pice daily for ordinary unskilled labourers. The returns of earlier years show distinctly higher rates, but are of very little value. No regular wage census was in fact taken till 1906 and from this it appears that labourers

receive from ten to eleven pice daily and occasionally as much as three annas while payment in kind is altogether obsolete. Ploughmen get somewhat less than this, but their position is peculiar, as the post is often hereditary and carries with it many privileges and perquisites. In the towns rates are naturally higher, unskilled labourers at Chandausi and Moradabad obtaining from three to four annas, but the difference is far more marked in the case of skilled labour, a rural blacksmith or carpenter earning from 4½ to 6½ annas daily, while at Chandausi they obtain from Rs. 12 to Rs. 20 per mensem and fitters are paid considerably more than this. The personal element enters largely into the question, especially in the case of particular handicrafts such as the brass-work of Moradabad, a good workman being able to command a very high wage.

The local standards present no peculiar features. The Government *ser* of 80 *tolas* is very generally used, though the old Rohilkhand *ser* of 100 *tolas* still prevails at Sambhal and many other places. For weighing sugarcane juice a *kachcha* maund is employed and a hundred of these go to the *karda*, the former being a little more than half the standard maund. Another series, employed for the same purpose, consists of the *sera* or 1¼ *ser*, of which eight make a *bahni*, while twelve *bahni* make a *kundi* of three maunds. Measures of length are the same as usual, the *kos* being 1½ mile, as is the case throughout Rohilkhand. Measures of area are more complicated, but usually the Government *bigha* of 3,025 square yards is employed. In Thakurdwara, however, the *bigha* of the survey was 2,232.56 square yards in extent, but this is seldom adopted, the people generally using a *kachcha bigha* formed from the square of the local chain of 27.26 yards, of which roughly 6¼ go to the acre and three to the *pakka bigha*. Elsewhere the *kachcha bigha* is one-fourth of the standard area, exactly 6½ going to the acre.

The great mass of the cultivators require periodical loans for their business, and these are advanced at interest either by the landlords or by the professional moneylenders. The interest varies widely with the status and credit of the borrower, but, if the rate is often high the risk is always considerable. The most common system is that whereby a sum of Rs. 10 is repaid in two

monthly instalments of one rupee each, that is to say at 20 per cent per annum, and this is increased by the fact that a deduction is usually made at the time of payment, the principal advanced being seldom more than Rs 9-8-0. The smaller Baniyas in the villages are more extortionate than the larger *sahukars*; the interest charged being generally 3 per cent per mensem, while in cases of emergency, when money is required for such occasions as births, marriages and deaths, they exact as much as one anna in the rupee monthly. When the loan is of grain for seed or food the usual rate is that called *deorka*, whereby the interest amounts to 50 per cent., but frequently higher rates are imposed in order to make up for the difference between the high prices prevailing when the grain is borrowed and the low prices at harvest, when the principal is repaid. Occasionally, when the moneylender is the landlord and the cultivator cannot repay his debt, the latter becomes little better than a slave. The creditor then takes over the whole of the cultivator's grain or cane-juice and disposes of it to the best advantage, crediting the debtor with the proceeds, but at a price invariably lower than the current market rate, and advancing him a sum sufficient for a bare subsistence. Under such circumstances the debtor's condition is hopeless, release being afforded only by death or flight. The rate of interest is of course much lower when security is offered and ranges from 8 to 24 per cent. per annum. When the security takes the form of landed property the interest is comparatively small, and mortgages of large estates for long terms sometimes carry interest as low as $4\frac{1}{2}$ per cent. per annum, though more commonly the rate is from 6 to 8 per cent. The banks in Moradabad have had a great effect on the rates of interest, since they ordinarily advance loans at 6 or 8 per cent. The sub-agency of the Allahabad Bank, Limited, opened in March 1909, received over three lakhs in deposit at $4\frac{1}{2}$ per cent. during the first six months, and the District Co-operative Bank, which gives 5 per cent. on deposits, could get far more money than it is ready to accept.

Most of the banking and moneylending business is in the hands of private firms, several of which are of considerable wealth and importance. By far the largest concern is that of Sahu Ram Baman Rai Sahib and his relatives, who do a very extensive business in money lending and grain-dealing. Next in order come

the firm of Radha Kishan Ganga Sahai, represented by Sabta Prasad and others of the Kothiwalla family, Sahu Prasadi Lal Khattri, Lala Jagjiwan Das Gujrati, the firm of Silchand Lachhmi Narayan, Banias, who deal largely in cloth, and Sahu Brijpal Das Gujrati and another Gujrati of Moradabad; Narayan Das, Banias; Das and Gokul Chand of Chandausi, Sahu Indraman and Bindraban of Bilari and Ram Kali, the widow of Sham Sundar of Chandausi in the Bilari tahsil, the Misra Brahmans of Sambhal and the Banias of Sirsi in the Sambhal tahsil, Sahu Nand Kishor of Amroha; the sons of Sohan Lal at Hasanpur and Chheda Lal of Dhanaura in the Hasanpur tahsil, and Sahu Ram Kunai in Thakurdwara. Many of these will be mentioned later in dealing with the chief landowners of the district and almost all have other sources of income besides money-lending, especially trade in grain, sugar and cloth. Four joint stock companies have agencies or branches at Moradabad, all of them having been established recently in that city. They are the Allahabad Bank, the Imperial Bank, the Multan Bank and the Bharat National Bank of Dehli. In addition there is the District Co-operative Bank, an institution which was started in 1906 and has already achieved considerable success. Affiliated to it is a large number of rural societies, which in 1906-07 aggregated 260, mainly in the Moradabad, Amroha and Bilari tahsils; the total rising to 299 and 326 in the two succeeding years. The capital of the bank similarly rose from Rs. 1,40,000 to Rs. 1,74,572 and to Rs. 2,36,809 in the same period, while the dividend paid to shareholders increased from 6 to 8 per cent. The bank is managed by an influential committee and advances money to the rural societies at $12\frac{1}{2}$ per cent. The latter are steadily acquiring popularity and a few years' practical experience has convinced the cultivators of the advantages underlying the principles of joint and several liability. A certain proof of the success of the banks lies in the opposition of the *sahukars*; though as yet the business has not made them feel the effects of competition, despite its rapid expansion.

The manufactures of the district are of considerable interest and importance. Moradabad and Chandausi are large industrial centres while Amroha Sambhal and a few other places deserve mention for their special handicrafts. Outside the towns however

the manufactures are for the most part merely those which supply the modest needs of a rural population, the chief exceptions being sugar-refining, which is carried on by a large number of landholders and small capitalists throughout the district, and the basket-making and other industries of the Ganges *khadir*, to which reference has been made in the preceding chapter.

Moradabad is one of the chief centres of the brass and copper industry in the United Provinces. It is difficult to say whether it originated in the city or whether it was introduced from Persia or Kashmir: but it appears that the manufacture of domestic utensils of brass has long been carried on at Moradabad and that the distinctive decoration of the ware, at any rate in its earlier forms, is at least a century old. To this day large quantities of ordinary brass vessels are made, mainly of moulded brass obtained from old brass bought from pedlars and villagers by the dealers, who sell it to the headman of the actual factory. The latter is usually located in the headman's house, but the workmen, who are Musalmans of various castes, can hardly be considered his employés, for the dealer pays piece-wages for the whole work and the amount paid is distributed on a fixed scale to the workmen. After manufacture the vessels are handed over to the dealer, who then passes them on to the finisher to be burnished. There is also a considerable industry in the manufacture of similar vessels by Hindu Thatheras from imported sheet brass. The sheets are supplied by the dealers, and the Thatheras, who work at home and have to provide their own fuel, fluxes and the like, are paid contract wages according to the nature of the finished product. Such sheet brass vessels are more expensive than those made of re-melted brass and are considered more durable. The first stage in the evolution of the peculiar Moradabad ware was that of tinning the finished product. This is done by Qalagars, whose processes are very primitive, the layer of tin being usually very thin. The next stage was that of engraving the tinned surface, the result of which was to produce an ornamented bi-coloured vessel, since the engraving revealed the brass underneath. A further improvement was effected by filling up the depressions with melted lac, so as to leave a floral design in white metal on a black background. This form locally known as *budri* was at first c rised by bold patterns,

but gradually it gave place to a more minute style called *marori*, while the most recent development is that known as *charakron*, in which the pattern is in black or coloured lac and the background is brass. In the last instance the tuning is omitted and the design is merely chased on the brass. Since 1870 the development of the trade has been extraordinary and now thousands of workmen are employed. Instead of the ordinary vessels all manner of articles are made in this ornamented brass, such as trays, bowls, picture-frames, candlesticks and boxes. Unfortunately the increased demand has led to deterioration in the work and an immense quantity of gaudy rubbish is produced, to the great detriment of the craft. Ordinary brass vessels are made also at Dhanaura and several other places in the district. At Anroha there was at one time a considerable manufacture of brass fittings for palanquins, carts, chairs and the like. The workmanship was of a high quality, and is still very fair, in spite of the reduced demand, but probably the industry would revive if the workmen applied their skill to articles of furniture and ornaments, which would be very effective if mounted in brass in the Anroha style.

In spite of the decline in the business due to the competition of European and factory-made cloth, Moradabad is still a very important centre of the hand-weaving industry and more than a thousand families of Julahas in the city derive a subsistence therefrom. Much of the cotton is grown, ginned and spun locally, but the use of imported yarn is steadily increasing. At Chandauli there are several ginning mills and cotton presses, but these only supply the export trade and do not affect the local industry. A spinning mill, however, has recently been erected at Moradabad and is likely to do well. Nearly all the Julahas in the city work independently and division of labour is almost unknown. The fabrics include the ordinary *garha* and *gazi* cloths, as well as checks and stripes of various kinds, such as *gabrun*, parti-coloured handkerchiefs and diverse patterns of fabrics for women's garments. Towels, twills and *dotars* also are made in large quantities. A weaving school has recently been established with the object of introducing improved appliances and patterns, so as to induce the Julahas to suit their products to the requirements of the market. The results so far have been encouraging and the school is likely

to make a considerable impression on the industry. Much of the plain cloth made in the city is used for the cotton prints for which Moradabad is famous. They are invariably made on country cloth, purchased locally by the Chhipis, who turn out large quantities of floor cloths, quilt covers, bedspreads and the like. The finished articles, which are not so handsome as those of Lucknow or Farrukhabad, but are supposed to be more durable, are sold wholesale to large dealers, usually belonging to Moradabad, who export them to various parts of the United Provinces and the Punjab. Ordinary cloth is also made at Thakurdwara, Hasanpur, Pakbara, Kundarkhi and many other places in the district, the *deputi* of Hasanpur being especially celebrated. Cotton *daris* are made in some numbers at Moradabad, but Amroha is the chief seat of the carpet-making industry. It is said to have been introduced after the Mutiny by a released convict, but his efforts appear to have been limited to *daris* and cotton pile-carpets, the manufacture of woollen pile-carpets being attributed to one Sadiq Ali, who learned the art in Bikanir from a weaver of Mirzapur. The wool is produced locally and is spun into yarn by Gadariya women. Unfortunately aniline dyes have supplanted the old vegetable pigments, but the carpets are of very fair quality. The designs are simple, consisting of flowers and other objects enclosed in geometric compartments, while the knots are well tied and the pile is closely clipped. These carpets are sold locally or else are sent to the Gahmukhtesar and Meerut fairs: the price is determined by the weight and ranges from 14 annas to Re 1-8-0 per *ser*. Work in silk seems to be confined to the embroidery of caps in silk or velvet, which is carried on to a large extent at Amroha, where some 1,500 persons are thus employed. The workers are both Hindus and Musalmans, while a certain amount is done by women in the *zananas*. The finished articles, made wholly from imported materials, are exported to all parts of the United Provinces and also to Bengal by the owners of several small factories.

The ordinary pottery of the district is of the usual type, being made of a dark grey or nearly black clay called *chikni mitti*, which is found at the bottom of tanks and becomes a dull red when baked. A vitreous glaze is sometimes employed and the ware is of considerable strength. The well known art pottery of

Amroha is made from a tenacious black clay called *gwalehuna* and its special characteristic is its extreme thinness and lightness. It is consequently very brittle and therefore unsuited for export, but at one time the trade was in a prosperous state and its decline may be attributed in part to the unfortunate introduction of crude European designs. The Amroha potters are Hindus and most of them produce ordinary domestic utensils, the manufacture of art pottery being confined to a few families. Cups, vases and similar articles are shaped by hand on the wheel, while for figures, brackets and the like moulds are employed. Before baking the vessel is coated with a kind of pipeclay, which gives it the characteristic white appearance. The colours are added afterwards, lac, gold and silver leaf being freely employed. There is little glass-making in the district, save in the south of Hasanpur, where a certain amount of crude country glass for bangles is manufactured from the saline efflorescences found in the *khadir*.

The sugar industry is of considerable importance in every tahsil, but the chief centres of sugar-refining are at Moradabad, Sambhal, Chandausi, Bilari and Kundarkhi. The cane is crushed in non mills, the old wooden *kolhus* being almost extinct, and the *ras* or juice is either manufactured into *gur* by the tenants themselves or is sold to the *khandsalis* or refiners, the latter practice being the more common. In some cases the landlords buy the juice from their tenants and sell it to the refiners at a varying profit, while occasionally the landlord and even the tenant does the refining himself. The *khandsal* system prevails in Bilari, Sambhal, Moradabad and the south-east of Thakurdwara, and in these parts the tenants are usually in the hands of the refiners owing to the general practice of giving advances. Elsewhere the cultivators sell their *gur* in the local markets, much of that produced in the north of the district going to Kashipur and the Tawal. The *khandsali* generally converts the juice into the thinner *rab*, which is refined into coarse white sugar known as *khanda*. The former process is carried out in *bels* or series of boilers in the villages, whence the *rab* is carted in earthen vessels to the factory. There the syrup is strained off through blankets and the drained *rab* is packed in coarse woollen bags which are again strained by subjecting them to pressure in pta. It is then bleached by the application of *stuar* or

river-weed, while the final process consists in spreading out the sugar on a large mat of sacking, where it is trodden down till it becomes quite white. The product is packed in strong canvas bags and is either exported or sold to local confectioners.

The railway workshops at Moradabad and the large brick-fields outside the city provide employment for several hundred persons. Apart from the former there is little work in iron and steel, though in old days Moradabad and Bindki were celebrated for their sword-blades. Work in wood is unimportant. At Amroha a certain number of carts and articles of furniture are produced, including camp beds of very good quality, while *dolaks* or tomtoms are a speciality of the place. Sarai Tarn, a suburb of Sambhal, is noted for the manufacture of articles out of horn. These are chiefly combs, made in both the European and the native styles. The workmanship is excellent and some of the combs are highly decorated with gold and silver. The number of artisans is nearly one hundred, but the industry would be much more prosperous were the admirable nature of the products better known. The horns are cut into slices, which are cleaned, softened by gentle heat and then straightened in a rude wooden press. They are subsequently filed and polished, after which the teeth are made by means of a saw.

In former days, before the introduction of railways, the export trade was chiefly in unrefined sugar, carried by carts to Meerut, and in refined and unrefined sugar, transported in a similar manner to Aligarh. The latter passed mainly through Sambhal, where the trade from Moradabad, Bilari and Chandausi was concentrated, while the Meerut road carried all the traffic from the north of this district and the south of Bijnor. The export of wheat was also important and this trade centred in Chandausi, which had been a notable market since Rohilla days. The extension of the railway system had an immediate effect on trade, which has since increased in an extraordinary manner. In addition to wheat and sugar large quantities of rice from the north began to be collected at Moradabad, cotton and cotton cloth at Chandausi and Bahjoi, hides at Sambhal and Hasanpur; while Bahjoi became a busy centre for the *ghi* trade and the brass industry of Moradabad assumed an importance which it had never known before. The growth of trade

may be illustrated by the statistics of railway traffic at Chandausi, the chief mart of the district. In 1873-74, when the exports were considered unusually large, 89,307 maunds of wheat and other grains, 36,649 of sugar and 22,693 of cotton left Chandausi, while the averages for the three years ending with 1906-07 were 890,617 maunds of grain, 53,598 of sugar and 228,168 of cotton. Wheat which is also exported in large quantities from Moradabad, Kanth, Amroha, Gajraula and Bahjoi, goes chiefly to Calcutta and Bombay, cotton to Cawnpore and other manufacturing centres, cotton-seed to the Punjab and sugar to the latter province and other parts. The principal imports are salt, either to Moradabad from Delhi, or to Chandausi from Rajputana by way of Agra and Hathras, metals to Moradabad and elsewhere from Calcutta, Bombay and Karachi, piecegoods from Hathras, Cawnpore and Delhi, and tobacco, brought principally from Oudh and Bareilly. Besides this rail-borne traffic there is a considerable trade between Moradabad and the hills, absorbed for the most part by the new line to Kashipur and Ramnagar, in the shape of rice and other grains, oilseeds, red pepper, spices and potatoes, in return for which the traders take back salt, sugar, cotton goods and tobacco.

The principal markets of the district are on or near the various lines of railway, such as Chandausi, Moradabad, Kanth and Amroha. Others which owe their importance to the same cause are Bahjoi, Bilari and Gajraula, the last of which is rapidly growing and is supplanting Dhanauria. Besides these, there are many local collecting and distributing centres such as Dahnal and Mughalpur, in the Moradabad tahsil, Kundaikhi in Bilari, Sambhal and Sursi in tahsil Sambhal and Hasanpur. Many other places possess small markets, which consist of gatherings held once or twice a week, whither the villagers bring their produce, taking back in return such articles as serve to meet the modest requirements of their daily life. A list of all these bazars will be found in the appendix. Some of them are considerable cattle markets, notably that of Rith, in tahsil Bilari, and that of Rampura, a village two miles east of Bahjoi.

The only important fair held in the district is that at Tigrā in the Hasanpur tahsil. This is really a part of the great gathering held at Garhmukhtesar on the opposite bank for the purpose of

bathing in the sacred waters of the Ganges on the occasion of the full moon in Kartik. The two banks are connected by a bridge of boats, but pilgrims find it more convenient and shopkeepers more profitable to resort to the Meerut side, owing to the proximity of the railway station, so that the attendance at Tigr is comparatively small, ranging from 25,000 to 100,000 persons. The other fairs are for the most part insignificant and are held to commemorate the principal Hindu and Musalman festivals, such as the Ramhila fairs at Bhajanpur in the Amroha tahsil at Sahaspur in Bilau and at Dhaka in Moradabad. Of the same nature are the fairs in honour of Burhe Baba held in many villages and known as *Ohhariyan*, on account of the banners carried in procession, and the *Nezu* fair held in honour of Saiyid Salar. Mention will be made of the *Pherr* fair at Sambhal and of the gatherings in memory of Sheikh Saddu and Shah Wilayat at Amroha in the articles on those towns, while a list of all the periodical fairs will be found in the appendix.

The district as a whole is admirably provided with means of communication, and though certain tracts are still somewhat defective in this respect, an immense improvement has been achieved during the past fifty years. Prior to the introduction of British rule there were hardly any roads worthy of the name. The old roads from Delhi to Moradabad and to Sambhal were in existence, while the latter was also connected with Chandausi and Bareilly, with Budaun and with Anupshahr. The deplorable condition of the highways at the cession soon attracted attention. Endeavours were made to effect an improvement through the agency of the *samundars*, but the attempt ended in failure and it was not till the imposition of a road cess at the first regular settlement and the constitution of a road and ferry fund committee to administer the proceeds of this rate that any real progress was achieved. The old routes were realigned and many new roads were added, but all of these appear to have been unmetalled until after the Mutiny. Then the road from Meerut to Moradabad and Bareilly was metalled, originally as a military work, and similar treatment was extended to the road from Moradabad to Nam Tal. Other metalled roads were added subsequently but with the intime railway construction commenced and the constant extension and development of the

railway system has been carried on to the present day. The metal-ling of the Meerut road was acknowledged to be an immense boon to the district, but the benefits derived therefrom were as nothing to those conferred by the railways, which have given a stimulus to trade that could never have been provided without their aid. At the same time means of communication are still somewhat defective in the tracts remote from the railways, especially during the rains. This remark applies particularly to the Thakurdwara and Hasanpur tahsils and also to part of Sambhal, where the sandy nature of the unmetalled roads renders cart traffic a matter of extreme difficulty for a large portion of the year.

The first line of railway to be opened in this district was the portion of the Oudh and Rohilkhand system between Moradabad and Ryghat, completed on the 28th of October 1872. On the 1st of November of the following year the section between Chandauli and Bareilly was finished, thus giving Moradabad through communication with Benares. In October 1884 the northern continuation of the main line to Nagina was opened, while in June 1894 the chord line from Bareilly to Rampur and Moradabad was made available to the public. A further extension of the system was effected in May 1900, when the branch from Moradabad to Ghaziabad was opened as far as Gajraula, the passage of the Ganges being completed in the following November. The present main line runs for a course of 35 miles through the district, entering the Moradabad tahsil at Ganesh-ghat and then passing through Mundha and Dalpatpur to the now important junction of Moradabad, after crossing the Ramganga by a fine girder bridge, 2,126 feet in length. This bridge was completed in 1894 at a cost of Rs. 11,36,495 and consists of ten spans of 200 feet each in clear, with a roadway on the same level as the rails. From Moradabad the line runs in a north-north-easterly direction through the stations of Mughalpur, Matlabpur and Kanth into the Bynor district. On the old main line from Moradabad to Bareilly, of which 30·2 miles lie in this district, there are stations at Kandarkhi, Bilari, Jargaon and Chandausi. The last is the junction for the line from Aligarh and Rajghat, of which 16·93 miles lie in this district, the only station being that of Bahjor. The Ghaziabad branch line has stations at Hakimpur Amroha Chandnagar Gajraula and Kankather. The last stands close to the

great Garhmukhtesar bridge over the Ganges, which was completed in 1901 at a cost of Rs. 18,67,196, the total length of 2,332 feet being divided into eleven spans, each with a clear length of 200 feet. The main line of the Oudh and Rohilkhand Railway is joined close to the east bank of the Ramganga by the metre-gauge branch of the Rohilkhand and Kumaun Railway from Moradabad to Kashipur and Ramnagar. This line was completed in the beginning of 1908 and runs northwards from the junction, closely following the course of the Kashipur road, through the stations of Got, Sihal, Pipalsana, Roshanpur and Aliganj, the last lying close to the Naini Tal boundary. The advantages conferred on the district by these successive extensions of the railway system are of incalculable value. During the famine of 1878 all the grain imported from the Punjab had to come from Aligarh and Chandausi, the distance from Moradabad to Saharanpur by this route being 252 miles, whereas by the present main line it is only 120 miles. Consequently freights were then very much higher than they now are, and had the new line not been in existence in 1897 the price of grain would have been decidedly greater than was actually the case.

With the exceptions of the provincial trunk road from Meerut to Moradabad and Bareilly, which is metalled throughout its length of 52 miles in this district, save where it crosses the stretch of sand on the bank of the Ganges, all the roads are under local management and are maintained by the district board. These roads belong to several classes, of which only those of the first-class are metalled. The latter are some 70 miles in length, the chief being those from Moradabad to Darhial and Sambhal and the branches from the provincial road to Ainoha, Dhanaura and Hasanpur. The Darhial road was once metalled all the way to Kaladhungi, at the foot of the hills on the route to Naini Tal, but it has been to a large extent replaced by the railway from Bareilly to Kathgodam and its maintenance was both costly and difficult. The Kosi did much damage to the road when in flood, and in 1900 swept away the Darhial dak bungalow.

A list of all the existing roads, metalled and unmetalled, will be found in the appendix. The unmetalled roads are of the second and third classes the former being further subdivided according as they are wholly or partially bridged and

There are only two roads

bridged and drained throughout, that from Moradabad to Bijnor and that from Moradabad to Bilari and Chandausi. The first has 1 bridges over the Karula and Gangan, while the second leaves the Sambhal road at the Gangan bridge and is carried over the Ari and one of its tributaries. Of the second-class roads belonging to the second category the chief are those from Moradabad to Thakurdwara, from Thakurdwara to Amroha and Hasanpur, from Sambhal to Amroha, Bahjoi, Chandausi and Hasanpur. Of the last about half belongs to the third-class, which comprises roads described officially as banked and surfaced but not drained. They are mainly fair-weather tracks, of little use during the rains, but at other seasons sufficient for local requirements. Their position may be seen by a reference to the map, which shows that, although the district possesses some 595 miles of road, the amount is still insufficient for certain portions of the district, particularly the Sambhal tahsil.

Bunga-
lows.

There is a staging bungalow at Moradabad under the control of the district board and another at Chandausi belonging to the municipality. Inspection houses are maintained at Ganesht-ghat, Moradabad, Joya, Shakarpur and Gajraula on the provincial road, which has encamping-grounds at Ganesht-ghat, Burhanpur, Rajabpur and Gajraula. Local inspection bungalows are to be found at Sambhal, Bilari, Kanth and Thakurdwara.

Bridges
and
Ferries.

Apart from those on the various lines of railway, the number of bridges in the district is small. The Gangan and Karula are spanned by masonry and non bridges on the roads to Meerut and Sambhal. The road from Moradabad to Barilly utilises the railway bridges over the Ramganga and Kosi, but is carried over the Rajhera by a masonry bridge with a total length of 131 feet. In addition to these there is a masonry bridge over the Sot on the road to Sambhal, one over the Ari between Bilari and Chandausi, one over the Sot between Sambhal and Chandausi, and one crossing the Tikta between Sambhal and Anupshahr, as well as the partially wooden bridges over the Bahalla between Darhmal and Moradabad and over the Karula on the Bijnor road. The passage over the larger rivers has generally to be effected by means of ferries. That over the Ganges from Tigri to Garhmukhtesar is now managed by the Moradabad authorities and is a provincial work. The local ferries over the Ramganga at

Moradabad on the Naini Tal road, at Mughalpur on the road to Thakurdwara and at Daulatpur Tigrī on that from Kauth to Thakurdwara, and over the Kosi at Darhial are leased annually by the district board, as also are the remaining ferries over the Ganges, leading to the Meerut and Bulandshahr districts. A list of these will be found in the appendix *. They were formerly managed from the opposite side of the river, as also was the Tigrī ferry, and their transfer has largely increased the receipts of the Moradabad district board, which from 1903-04 to 1905-06 averaged Rs. 9,567 and for the succeeding three years Rs. 14,114. In former days the income was very much smaller, as the boats and plant had to be maintained by Government; for, owing to the excessive cost of maintenance on the Ramganga and Kosi, no private contractor was willing to come forward or to make anything like a fair bid for the ferries. Even at the present time the sum for which the ferries are leased is much below their true value: but allowance has to be made for the great risk incurred, as on several occasions serious losses have been caused by floods. Such was the case in 1880, when the Ramganga rose with great rapidity and destroyed most of the boats and road ways.

The Ramganga and Ganges are navigable rivers, but neither is utilised to any great extent. There is a small local traffic on the Ganges, but through communication has disappeared since the construction of the canal headworks at Narora in the Bulandshahr district, while the Ramganga is too treacherous a stream to be put to much use.

Water
ways.

* Appendix, Table XV

CHAPTER III.

THE PEOPLE.

An estimate of the population made in 1808 gave a total of 1,421,000 persons residing in Moradabad district, but this area stretched far beyond the present limits, including all Bijnor, a large portion of Budaun and parts of Rampur, Bareilly and the Naini Tal Talwar. A more systematic enumeration, though conducted on the crudest principles, was that of 1847-48, when a census taken through the agency of the police gave a total of 941,766 persons, with an average density of 412 to the square mile, the proportion being calculated on the present area. The total represents the combined figures for the existing subdivisions, irrespective of minor variations caused by the interchange of villages between this district and its neighbours. The general census of 1853 was of a more scientific type. It showed an increase in every part of the district, the total being 1,052,248, of whom 493,247 were females. The former figure included 706,852 Hindus and 345,396 Musalmans and others, but no account was taken on this occasion of caste, age or occupation. The average density was 460·5 to the square mile, the most thickly populated tahsils being Moradabad with 692, Bilari with 570 and Amroha with 462, while of the rest Sambhal had 459, Thakurdwara 428 and Hasanpur 281 persons per square mile of area. The towns with more than 5,000 inhabitants were Moradabad, Amroha, Chandausi, Sambhal, Kanth, Hasanpur, Bahjoi, Bachhraon, Sirsi, Dhanaura and Bhojpur.

The next census, taken in 1865, was of a somewhat more elaborate nature, though it may be doubted whether it surpassed its predecessor in the matter of accuracy. The total on this occasion amounted to 1,023,257, of whom 480,425 were females, while of the whole number 684,217 were Hindus and 339,040 Musalmans and others, including 409 Europeans. The density had fallen to 448 and the relative position of the various tahsils had remained unaltered save that Thakurdwara had changed

places with Sambhal. The decline was confined to the latter tahsil, Amroha and Hasanpur, for the rate in Moradabad was 676, in Bilari 584 and in Thakurdwara 444, whereas Sambhal had but 441, Amroha 412 and Hasanpur 260 persons to the square mile. Out of 2,848 towns and villages eleven possessed more than 5,000 inhabitants, as before, but the list had changed somewhat, Bahjoi and Bhojpur having dropped out in favour of Mughalpur and Narauli.

Much more reliance can be placed on the census returns of 1872, although these again were not considered to be wholly above suspicion in after years. The decrease of 1865 had by this time disappeared, the total number of inhabitants being 1,122,357, of whom 525,395 were females, the former figure including 751,779 Hindus, 369,949 Musalmans and 629 others. Every tahsil had shared in the general increase, but especially those which had exhibited a decline on the previous occasion. The average density was 491.2 for the whole district, and as before the Moradabad tahsil took the lead with a mean rate of 738, followed by Bilari with 650, while next came Sambhal with 485, Thakurdwara with 470, Amroha with 459 and Hasanpur with 296 to the square mile. There were then 2,452 towns and villages, and of these 2,319 contained less than 1,000 persons apiece and twelve had a population exceeding 5,000 the latter being the same as before with the addition of Bhojpur, which had regained its old position.

Despite the retarding influences of famine and sickness a further large increase in the population was observed in 1881, the total rising to 1,155,173 persons, of whom 544,882 were females. There were 767,844 Hindus, 384,713 Musalmans, 1,877 Christians and 739 others. The density was now 505.5 to the square mile, but the increase was not evenly distributed, since the northern parganas, especially Thakurdwara, showed an actual decline, whereas in Sambhal and Bilari the population had expanded with remarkable rapidity. Moradabad as usual came first with a mean rate of 741, and then Bilari with 690, Sambhal with 529, Thakurdwara with 457, Amroha with 454 and Hasanpur with 296 to the square mile, the last tahsil having a larger number of inhabitants than on any previous occasion before or since. At the time of this census the district contained 2,446 inhabited towns and

villages, but of these 2,301 possessed less than 1,000 residents, while those with a population exceeding 5,000 were twelve in number, the former list being changed only by the exclusion of Bhojpur and the appearance of Thakurdwara in its place.

The general prosperity of the ensuing decade naturally resulted in an increase of the population, but at the same time the rate was far less rapid than in Bijnor and other adjoining districts. The total by 1891 had risen to 1,179,398, of whom 555,826 were females, and included 773,001 Hindus, 400,705 Musalmans, 3,307 Christians and 2,414 others. The mean density was now 516·15 per square mile, but while Thakurdwara and Amroha had wholly recovered their former losses, the Sambhal and Hasanpur tahsils again exhibited a decline. There had been a large increase in Moradabad, which now had a density of 769, and also in Bilari, with its 696 persons to the square mile; next in order following Sambhal with 524, Thakurdwara with 505, Amroha with 486 and Hasanpur with 281. The number of towns and villages had risen to 2,458, and of these 2,305 contained less than 1,000 persons apiece, the twelve places with over 5,000 inhabitants being Moradabad, Sambhal with Solah Sarai, Amroha, Chandausi, Hasanpur, Kanth, Bachhraon, Thakurdwara, Sirsi, Darhial and Narauli.

The last enumeration was that of 1901, which followed on a generally unfavourable decade, marred in the beginning by excessive rainfall and later by drought of some intensity, while throughout it was characterised by much sickness and fever. Nevertheless Moradabad fared better than its neighbours, except Budaun, where the increase in the population was very remarkable. The total rose to 1,191,993 souls, so that this was one of the very few districts in which the population had increased constantly since 1865. The average density was now 521·17 to the square mile, a rate which is distinctly higher than that of Bijnor and Budaun, though much below the average for Bareilly and for the districts beyond the Ganges to the west. As on former occasions, the increase was far from general. There had been a substantial rise in the Amroha, Hasanpur and Moradabad tahsils, but Sambhal had remained stationary and the others exhibited a marked decline, especially Bilari. The highest average density was 784 in Moradabad and next came Bilari with 650 Amroha with 539 Sambhal with 524

Thakurdwara with 487 and Hasanpur with 294 to the square mile, so that, putting the last out of consideration on account of its special characteristics, there could be observed a general tendency towards the equalisation of the density throughout the district.

This tendency becomes more noticeable if the urban population be eliminated; for the higher rates are almost wholly attributable to the presence of large towns in the tahsils which are most thickly populated. At the time of the census the district contained 2,465 inhabited towns and villages and of these 2,311 possessed less than 1,000 persons apiece, the average population being only 312. There were 144 between one and five thousand, the average number of inhabitants being 1,679, while the ten remaining places with a larger population were Moradabad, Amroha, Sambhal, Chandausi, Solah Sarai, Hasanpur, Bachraon, Kanth, Thakurdwara and Sirsi. These places do not contain the whole urban population, for Mughalpur, Darhul, Bilari, Kundaakhi and Dhananra may be classed as towns, the number of inhabitants in no case being less than 4,000. On this basis the urban element amounts in all to 20·9 per cent. of the whole, a very high figure which is seldom exceeded in the United Provinces, though a somewhat larger proportion may be observed in Bynor, which also possesses a remarkable number of towns. Moradabad is, however, unique in the possession of four large towns with a population exceeding 25,000 in each case, and this fact only serves to emphasise the contrast between the size of the towns and the relative insignificance of the agricultural villages. The latter as a rule are mere collections of mud huts of the usual Rohilkhand type, in most cases clustered round the larger dwellings of the *zamindars*, whose houses are often of two storeys and not infrequently built of brick. Hamlets are numerous, and in this respect the district presents a great contrast to the Meerut division, in the western parts of which the villages are remarkably compact and appear to have been built for purposes of defence against raiders from beyond the Jumna.

The increase in the population appears to have been in no way due to immigration, but rather the reverse. Of the whole number of inhabitants 92·42 per cent. were natives of the district, and this is an unusually high proportion considerably higher in fact than that of 1891. On the other hand there seems to have been a large

amount of emigration, since of all the persons enumerated in India who gave Moradabad as the district of their birth 12·48 per cent. were found elsewhere, mainly in Budaun, the Naini Tal Tarai, Bijnor and Meerut. The immigrants came chiefly from Budaun and Naini Tal, for there has always been a considerable interchange between that district and Moradabad, while similarly cultivators are for ever shifting backwards and forwards from the northern tahsils to the precarious though fertile tracts of the Tarai. The census returns show a net loss of 29,000 persons on account of emigration from the district to other parts of the United Provinces alone, though it is impossible to say how much of this loss occurred between 1891 and 1901, and it is highly probable that the actual loss was very much greater, since it would appear that much of the immigration took place anterior to the former year. Emigration beyond the limits of the province or outside India may be disregarded as almost insignificant, but that there was a considerable loss from emigration of all kinds is clear from the vital statistics, which show that the anticipated gain during the decade was 43,791 less than the reality.*

Of the whole population as enumerated at the last census 631,224 were males and 560,769 females, the latter constituting 47·04 per cent. of the total. The proportion was 46·87 in 1853 and rose to 46·95 in 1865, then dropping to 46·81 in 1872, but rising again in 1881 to 47·17. Since the last year it has again declined, being 47·13 per cent. in 1891 and appreciably less ten years later. On the whole it has remained remarkably constant during the past half-century, and in this respect Moradabad differs from most districts, for as a general rule the disparity between the sexes tends to diminish in those tracts which always possess an excess of males. Whatever may have been the case in the past, there can be no suspicion of infanticide as the cause in spite of the fact that the disproportion is considerably greater among Hindus than among Musalmans. Possibly this very fact may help to explain a most difficult and complex question; for the vast majority of the emigrants are females and the bulk of the latter are Hindus, Moradabad supplying far more brides to the adjacent districts than it receives in return. Some allowance too must be

made for the concealment of females at the time of the census, and this may in part account for the discrepancy between the estimated population and that actually enumerated, the same phenomenon being observed in the adjacent districts of Barabanki and Bareilly. Generally speaking, the proportion of females to males is much the same as elsewhere in the Rohilkhand division, though lower than in Bijnor, while of the various tahsils Amroha, which adjoins the latter district, shows the highest proportion females there numbering 47·7 per cent of the total population. Next come Moradabad and Sambhal with 47·3 and 47·2 respectively, and then Thakurdwara with 46·8, Bilari with 46·5 and Hasanpur with 46·4 per cent.

The population in 1901 included 761,259 Hindus, 420,743 Musalmans and 9,991 others. The last will be dealt with later, but at present it is sufficient to treat of the two dominant creeds. The proportion of Musalmans to the whole is 35·3 per cent, and Moradabad is more essentially a Musalman district than any other part of the United Provinces. From the earliest days to British times it contained the seat of a Musalman governor, and it is probably the case that in no other district was conversion carried out with greater vigour. At the same time the number of Musalmans has increased rapidly of late years, much more rapidly than have the Hindus, and this is due, not to proselytism, but rather to the greater longevity and fertility of the Muhammadan element, doubtless as a result of their more liberal diet and consequently superior physique. In 1865 the proportion was but 32·15, and it subsequently rose to 32·95 in 1872, to 33·3 in 1881 and to 33·98 ten years later. Hindus still outnumber Musalmans in every tahsil of the district, but in some parts their numerical superiority is relatively slight. In Hasanpur there are but 25 per cent. of Musalmans and in Bilari 27·8. Sambhal and Thakurdwara correspond closely to the district as a whole, but in Amroha the rate rises to 40·7 and in Moradabad it is as high as 44·2 per cent, while in both these tahsils the influence of the Muhammadan element is out of all proportion to the actual numbers.

The religion of the great mass of the people is of the ordinary type comparatively few Hindus professing a very clearly defined form of religious belief. An attempt made at the last census to

classify the Hindu population by religious sects merely showed that any kind of rigid dogma is unknown save perhaps to a small fraction of the Hindus, and those of the educated classes. The census showed that little more than 10 per cent. described themselves as monotheists, and this probably results from the undoubted impression made on this district by the teachings of the Arya Samaj. About 3 per cent. were declared Saivites and some 15 per cent. were Vaishnavites, about half the latter being Nanakshahis. The Vaishnavite total is large in all the western districts, where the influence of Muttra is more strongly felt than that of Benares, while the connection of Sambhal with the Vishnu cult is probably not without its effect.

As is usually the case the Hindu community consists of a great variety of castes, no fewer than 70 of those being shown in the census report. They are not, however, distinct castes in every case, the distinction between Mahis, Muraos and Kachhis, for example, being as purely nominal as that between Chamars and Mochis. Moreover 28 castes have less than 1,000 members apiece, while the 17 castes which number more than 10,000 persons in each case, comprise 86 per cent. of the total Hindu population. Ethnographically the district presents few features of interest, the caste distribution being very similar to that of the Meerut and Rohilkhand divisions as a whole, though one or two castes occur in unusual strength.

Numerically the Chamars are by far the strongest caste in the district, aggregating 161,298 souls or 21.19 per cent. of the Hindus. They occupy a very low position in the Hindu social scale and in former days were mere serfs employed as labourers by the higher castes. They are now frequently found as tenants, but the majority are hired labourers, doing the manual work in the fields for the Rajputs and Brahmans. Their special profession is that of curners and tanners, but they supply the bulk of the general and agricultural labourers. They take the foremost place in every tahsil except Thakurdwara, but nearly two-thirds of them belong to Bilari, Sambhal and Amroha.

The Jats form the backbone of the agricultural community, combining unusual skill in husbandry with untiring industry. They numbered 70,999 persons and are found in strength

throughout the district, but more especially in the Thakurdwara and Sambhal tahsils. They own a considerable amount of land, but much of this is comprised in the single estate of the late Raja Gursahan. The Jats came from the west at different times and belong to a large number of clans, but nearly two-thirds of them claim to belong to the Pachhadia section of the caste, while the bulk of the remainder are Deswalis, like the majority of the Jats in Meerut.

The third place is taken by Rajputs with a total of 62,249 persons or 8.18 per cent. of the Hindus. The number is large, but it must be borne in mind that 33,995 were Chauhans, who are not Rajputs at all, but appear to be an aboriginal tribe which was driven to take refuge in the submontane tract and closely resembles the Khagis. Possibly the name should be written Chuhan, but at all events it is clear that they are more agriculturists of a low origin, quite unlike the Rajputs in appearance and customs, while the fact that they are endogamous fully disproves their contention that they are descended from the former rulers of Delhi. Doubtless there are some Chauhan Rajputs in the district. In 1881 they were differentiated from the cultivating Chauhans and numbered 4,650 persons; but the distinction is very doubtful in many cases, for a Chauhan *samindar* who has risen to wealth will invariably assume the style and title of a true Chhatra. These Chauhans are found in strength everywhere, but are most numerous in the Thakurdwara, Hasanpur and Moradabad tahsils. They are excellent cultivators and own a considerable area of land. Of the Rajputs proper the chief clans are the Katchrias in Moradabad, Thakurdwara and Bilari, and the Bargujars in the same tahsils and Sambhal, the Amroha and Hasanpur subdivisions containing but few Rajputs of any description. There were 7,448 Katchrias in 1901, and this figure is exceeded only in Shahjahanpur. They represent the old rulers of the modern Rohilkhand and they figure repeatedly in the history of the district, though it would appear that soon after the Musalman conquest the country of Katchir generally denoted the land to the east of the Ramganga. Their origin is uncertain, but they claim to be of Surajbansi stock and to have acquired the tract from which they derive their name about the time of the Musalman invasion. They are said to be

connected in some way with the Gaurs, who are found here in considerable numbers, 1,399 persons of this clan being enumerated in 1901, principally in the Bilari and Sambhal tahsils; but the connection would seem to be due to the fact that they are sometimes called Katchria Gaurs or Gaurs of Katehr to distinguish them from the Brahman and Chamar Gaurs. In any case it would appear that the Gaurs came from Oudh at a much later date than the Katchrias, their settlements in this district being colonies from Sitapur. The Bargujars numbered 6,461 persons, a figure which is exceeded only in the adjoining district of Bulandshahr, where are the chief possessions of the clan. They too state that they are Surajbansis, and very possibly they are connected with the Parihars, who have been shown to be of Gujar origin. In the days of Parihar supremacy, some two centuries before the Musalman conquest, they appear to have settled at Anupshahr and subsequently to have supplanted the old Dor Rajputs, of whom a considerable number is still to be found in this district. A colony, afterwards distinguished as the Katehr Bargujars, was established on the left bank of the Ganges by one Jatu, the son of Raja Partab Singh of Anupshahr, and displaced the aboriginal Blihars and others. Their headquarters were at Majhaura, between Chandausi and Bahjoi, and for centuries the head of the house was designated Raja. They have lost much of their ancient possessions, but still retain a fair extent of land in the south of the district. The Tomars, 1,245, are found all over the eastern tahsils, especially Moradabad and Bilari. They claim descent from the last Hindu rulers of Dehli and after the capture of that capital they spread into Rohilkhand and along both banks of the Ganges, their chief settlements being in the south of Budaun and Shahjahanpur, where they go by the name of Janghara. The Panwars, 1,851, are strongest in Thakurdwara, but in spite of their numbers they never seem to have attained a position of importance. They came originally from Central India and after the Musalman conquest were dispersed in various directions, settling in different parts of Oudh and Rohilkhand. The Gautams, 1,084, belong principally to Bilari and Sambhal, and like all others of the name state that they came from the ancient Gautam principality of Argal in the Fatehpur district. They had a large colony in the south of Budaun and

thence spread northwards into this district from Bareilly. The Bais, of whom 712 were enumerated, came from the same quarter, and the Rathors, 644, advanced through the south of Shahjahanpur up the Ramganga valley. Many other clans are represented, but in no case does the total exceed 300 persons nor are their landed possessions of any extent.

Malis numbered 45,054 persons at the last census or 5.92 per cent. of the Hindu population. They are far more numerous here than in any other district, but, as already mentioned, the Mali is for all practical purposes the same as the Kachhi or the Muraos of other parts. He is generally known by the name of Baghban or Baghwan in this district. These were 14,474 Muraos enumerated, of whom no fewer than 10,339 were residents of the Bilari tahsil. There were also 1,111 Kachhis, mainly in Sambhal, and these added to the former two give a total of 60,639 persons or about 8 per cent. The largest number is to be found in Bilari but otherwise they are very evenly distributed, save in Amroha, where the figure does not exceed 5,000. There are many subcastes of both Malis and Muraos, but none is of special importance in this district. They are cultivators of a very high order, devoting themselves to the more valuable crops and adopting a much more intensive style than the Jats. Their holdings usually comprise the richest fields in the vicinity of the village site, and they monopolise the production of garden crops.

The number of Brahmans is relatively small, aggregating 43,537 persons in 1901, or 5.72 per cent. of the Hindu total. Half of them reside in the Sambhal and Bilari tahsils, and they are very scarce in Thakurdwara and Amroha. The majority are Gauris, as is the case in all the neighbouring districts, and the bulk of the remainder are either Saraswatis or Sanadhs, the latter being a subdivision of the Kanauiyas. By occupation they are priests, landholders and cultivators, but their agricultural ability is small and they generally employ hired labour for the heavy work in the fields. There are several important families of Brahmans at Moradabad, but those of Sambhal and Thakurdwara have lost practically the whole of their estates.

The Ahars numbered 36,695 persons or 4.82 per cent. of the Hindus, the total being exceeded only in Budaun and Bareilly.

They are found chiefly in the Sambhal and Bilari tahsils, adjoining the tract known as Aharat in Budaun. There are innumerable subdivisions of the caste, but all Ahars claim descent from Jadon Rajputs and state that they came from Hansi and Hissar. Their traditional occupation is that of cattle-breeding, but they are good and hardworking cultivators, while as landlords they prove capable if exacting managers. On the other hand they have an unenviable reputation for lawlessness and especially for cattle-lifting. They gave much trouble in the early days of British rule, and during the Mutiny they gave full play to their predatory instincts, although they stoutly resisted the imposition of Muhammadan rule.

The Ahars must not be confounded with the Ahirs, who are a distinct caste, though they likewise assert their Jadon origin and are a pastoral race, who have betaken themselves to agriculture within comparatively recent times. Both Ahars and Ahirs claim to be of superior descent, the latter alleging that they spring from Krishna himself, whereas the Ahars are only the descendants of the cowherds in his service. The last census showed a total of 20,987 Ahirs in this district, principally in the Hasanpur, Bilari and Amroha tahsils, the bulk of them residing in the *khadir* of the Ganges and the lowlands of the Ramganga. Their subdivisions are as numerous as those of the Ahars, but most of them affect the style of Jadubansi.

The Kahars are found in strength everywhere except in Thakurdwara, especially in the Bilari and Moradabad tahsils. They numbered 31,739 persons or 4·17 per cent of the Hindus, and are engaged as cultivators, domestic servants, general labourers and fishermen. Most of the Kahars in this district belong to the Turai subdivision, which appears to be mainly confined to Moradabad and Budaun.

The Banias form a large and important section of the Hindu community, aggregating 31,479 persons or 4·14 per cent. They include most of the traders and money-lenders of the district and they have acquired a large area of land, especially during the last fifty years. The largest numbers are to be found in the great business centre of Chandansi but they are well distributed over the district and their influence is felt

in almost every village. Among the Banias there are many cultivating communities as in Budaun, and these have long been established in possession of the land. Of the various subdivisions the chief is the Agarwala, with 12,262 representatives, and these take the lead in every tahsil. The Barasenis with 4,555 are found mainly in Bilari, Sambhal and Amroha like the Agarwalas and Agraharis they claim to have come from Agroha in the Punjab. The Baranwals, 1,350, are found almost exclusively in Sambhal and Bilari, and derive their name from Baran, the ancient name of Bulandshahr. Most of the Gahois, 2,518, belong to Amroha and Sambhal they are unusually numerous in this district, higher figures being obtained only in Bundelkhand, which appears to have been their original home. The Rastogis, 1,627, reside for the most part in the Moradabad and Sambhal tahsils and are said to have come from Amethi in the Lucknow district. Others are the Chausenis, said to be a spurious branch of the Barasenis, the Mahurs, who are found throughout the western districts; and the Rohtakis, who obviously come from the Punjab. Akin to the Banias are the Dhusar Bhargavas, of whom 288 were enumerated, all in the Moradabad tahsil. They are strict Vaishnavas and many of them are Jams, and their chief settlement is at Rewari in the Punjab. The Bishnois too can hardly rank as a separate caste. They numbered 1,694 persons, three-fourths of them belonging to the Amroha tahsil they have been settled in this district for several centuries, at Amroha itself, Mughalpur, Kanth, Moradabad and Thakurdwara. They derive their name from the worship of Vishnu, and are a sect rather than a caste. The founder, Jhambaji, was born in 1451 and lived mainly in Bikaner, where he was regarded as an incarnation of Vishnu. His followers are drawn from all the higher castes, but in this district the Bishnois are almost all of Bania extraction. They are traders by calling and many of them have amassed considerable wealth.

Khagis, who numbered 30,753 persons, are found here in greater strength than in any other district. The majority belong to the Sambhal and Hasanpur tahsils, but state that their earliest settlement was at Sahaswan in Budaun. The tribal legend relates that they were originally Chauhan Rajput who lost status by permitting the re-marriage of widows. Very possibly they are connected with

the Chauhanas, but not with the Rujputs of that name, for they are an agricultural caste and attain a high standard of husbandry. They are supposed to be practically the same as the Lodhs, of whom 12,034 were found in 1901, chiefly in the Moradabad and Bilari tahsils, and also as the Kisans, 1,078, for Khagi is recognised as a subdivision of each of these castes, while their general characteristics and their tribal customs are identical.

Little need be said of the Gadariyas, shepherds and goatherds by occupation. They numbered 23,352 persons and are distributed all over the district. Their main subdivisions are Nikhar and Dnagar, but there are also many Sahlas in this district. They are immigrants from the west and are probably connected with the Ahirs, the distinction being merely occupational. Kumharas or potters numbered 22,015 and are common everywhere, particularly in Hasanpur. Most of them go by the name of Gola, which is obviously derived from their employment of the wheel. Bhangis or sweepers are unusually numerous in all parts of the district, the total being 21,770. It would appear to have declined during the past thirty years, and the drop may be attributed to the activity of missionaries among this section of the community.

The Tagas, numbering 13,816 persons, are almost wholly confined to the Amroha, Hasanpur and Bilari tahsils. The total is exceeded only in Meerut and Saharanpur, but there are many members of the caste in the adjacent district of Bynor. They claim a Brahman origin, but are rather analogous to the Bhumhars of the eastern districts, though there can be little doubt that the Tagas are immigrants from the west. They differ from Brahmans in that they work with their own hands in the fields and are both industrious and capable cultivators. Their only important subdivision is that into Dasas and Bisas, the latter being less strict in their social rules and permitting widow marriage.

The Gujars are another immigrant caste who settled in the district at a very early date. They numbered 12,849 souls at the last census and occur in strength only in Hasanpur and Amroha. They are very closely connected with the Gujars of Bulandshahr and long ago seized on the grazing grounds of the Ganges *khadir*, which at the same time afforded them a secure retreat. They have taken to agriculture but are indifferent cultivators and they have

always borne a bad reputation for cattle theft and other crimes, their turbulence during the early days of British rule and during the Mutiny rendering them the object of many punitive expeditions.

Among the castes with less than 10,000 members the Kayasths take the foremost place with a total of 9,702. More than one-third belong to the Moradabad tahsil, but they are found throughout the district and hold a fair amount of land in every tahsil. Their chief family is that of Kundarkhi: but there are several others of some note, generally descended from the old pargana officials. Most of the Kayasths belong to the Saksena and Bhatnagar subdivisions, the latter having more representatives here than in any other district of the United Provinces.

Next in order come Najs, Faqirs of various denominations, Dhobis, Pasis, Koris, Barhais, Souars and Bhaibhunjais, the total number in each case exceeding 5,000 persons. Kutas, 4,186, are confined to Bilari and Sanabhal. They occur in few districts and are far more numerous here than elsewhere. By occupation they are huskers of rice and are probably akin to the Banjaras, for in Muzaffarnagar one of the subdivisions of the latter caste is known as Dhankuta. The Kadheras, 3,742, are much the same as Mallahs, but have betaken themselves to agriculture, and then come Darzis, Chhipis or cotton-printers, Khatris and Lohars with over 2,000 members apiece. The Khatris are unusually numerous: most of them belong to Moradabad and among them are many persons of wealth and position, such as Raja Kishan Kumar of Sahaspur. The minor castes are quite unimportant. They include many of the wandering and criminal tribes such as Nais, Kanjars, Habuias, Ahorias and Barwars, of whom the last numbered 617 persons, all in the Moradabad tahsil, though possibly the name is wrongly entered in place of Barwals, a labouring caste akin to Beldars.

The returns of the last census show that of the whole Muhammadan population 96.53 per cent. were Sunnis and 3.08 per cent. Shias, the small remainder being either followers of some saint or else Lalbegis, who are Musalmans only in name and belong without exception to the sweepers class. Despite the small proportion, Shias are more numerous than in any other district except Muzaffarnagar and their numbers fail to give an adequate idea of their relative influence. In the matter of castes and tribes the

Musalman present as great a diversity as that provided by the Hindus, for at the census representatives of no fewer than 63 different castes were found and, owing to the unusually large Musalman population, it is but natural that many castes should occur in numbers exceeding those recorded in any other part of the United Provinces. On the other hand many of these castes have very few representatives and many are purely occupational, presenting no point of ethnographic interest. Many again have their Hindu counterparts, for probably in no other district has conversion from Hinduism occurred to such an extent. Proselytism is still in some degree an active force, judging by the number of Nau-Muslims, of whom no fewer than 12 070 were recorded, irrespective of the many who either retained their old caste name or else adopted a recognised Muhammadan style such as Sheikh or Pathan.

The latter practice has at all times been followed in the case of the Sheikhs. In former days it was the usual custom for the convert to adopt not only the tribe but even the clan and family of the *qazi* or *mufti*, generally a Sheikh himself, at whose hands he had been received into Islam. At the last census Sheikhs numbered 152,707 persons or 36.39 per cent. of the Musalman population, and this figure far exceeds the total in any other district. They are most numerous in the Moradabad, Amroha and Sambhal tahsils but everywhere Sheikhs form the largest section of the community. The majority of them in every tahsil belong to the great Siddiqi subdivision, of which no fewer than 89,709 members were enumerated. They are far more common here than in any other district, as also are the Qurreshis, 26,789, who belong principally to Sambhal, Amroha and Moradabad, the Faruqis, 4,296, who are wholly confined to the same tahsils, and the Banī Israil, 1,243, of whom almost all reside in Bilari. Other important subdivisions are Ansaris, 4,620, found everywhere but mainly in Bilari and Thakurdwara; Abbasis, 1,126, in the latter tahsil and Hasanpur; and Usmanis, who occur in all tahsils except Thakurdwara. There remains a very large proportion of the caste which belongs to no definite or well recognised subdivision, and these are probably Musalmans of low caste who style themselves Sheikh for the purpose of respectability. They are in all cases of Hindu extraction and generally of low origin for the high-caste convert either retains his

old name or else adopts some more distinguished appellation. Among the Shoikhs are several families of repute and many land-owners, but most of them are agriculturists or traders in humble circumstances.

Next come the Julahas with 33,216 representatives or 7.89 per cent. of the Musalman population. They are strongest in the Moradabad and Bilari tahsils, but are found everywhere, employed either in their traditional occupation of weaving or else as tillers of the soil. Closely akin to them are the Behnas or cotton-carders, 8,841 in number, who are evenly distributed over the district. Next to the Julahas come Barhas, aggregating 23,150 or 5.5 per cent. of the total, mainly in Sambhal, Amroha and Moradabad. These are unusually numerous in this district, as also are other industrial castes of converted Hindus, such as Telis, 15,622, and Lohars, 12,604.

The Pathans include a few descendants of converted Rajputs, but for the most part represent the Afghan settlers who flocked into the district during the Rohilla period. At the last census they numbered 23,026 persons or 5.47 per cent. of the Musalmans, and were found in greatest strength in the Sambhal and Bilari tahsils. They retain a large share in the land and with the Saiyids form the most influential section of the community, among their chief families being those of Hasanpur and Bachhraon. The Pathans are drawn from a great variety of clans, but none of these are peculiar to the district. There were 5,851 Yusufzais, 4,043 Ghoris and 2,289 Lodis, while next came the Dilazaks of Sambhal, Bilari and Hasanpur with 1,036 and the Muhammadzais of the two former tahsils and Thakurdwara with 1,029 members. Others worthy of mention are the Bangash, the Khataks, the Ghilzais of Sambhal, the Fazand-khel, the Bunerwals, the Barech and the Tamins of Bilari and Amroha. A number of the Pathans are described as Rohillas but this is a generic term and not applicable to any particular clan.

The number of Saiyids is greater than in any other district except Lucknow, amounting in 1901 to 15,971 persons or 3.8 per cent. of the Musalman total. Their chief seat is Amroha, where they have been settled for many centuries. Indeed nearly half the Saiyid community is to be found in the Amroha tahsil and they still hold

a predominant interest in the land. Their chief subdivisions are the Husaini, 6,841, and the Naqwi, 3,382, the majority in either case belonging to Amroha and Sambhal. The Zaidis and Rizwis are found mainly in Bilari and Moradabad, while of the many others the best represented are the Bukhari, Jafri, Abdi, Baqari and Jalali Saryids.

Little need be said of the various kinds of Musalman Faqirs, save that they occur in strength throughout the district and had a total of 14,669 persons at the last census.

Of much more importance are the Muhammadan Rajputs, sometimes known as Rangars. They numbered 13,849 persons and reside mainly in Hasanpur, Amroha and Bilari. They included 1,905 Chauhans, who in all probability are not Rajputs at all, but many of the well-known Chhatti clans are represented. The Gaurs, 2,303, are practically confined to Hasanpur and the Rathors, 1,388, to the Thakurdwara and Bilari tahsils. Others are the Bargujais of Sambhal and Amroha, the Katehras of Hasanpur and Moradabad, the Bhattis and Tomars of Hasanpur and Amroha, and the Sombansis in various parts of the district. There are also considerable numbers of Khokars, who are said to have come from the Bulandshahr district and to have settled near Sambhal in the days of Babar; but the origin of the name is unknown, though in the Musalman historians the word Khokar is frequently a variant of Ghakkar, a warlike tribe of the north-western Punjab.

Mughals are more numerous than in any other district of the United Provinces, aggregating 13,776 persons, of whom the majority were found in the Moradabad, Bilari and Sambhal tahsils. Of these 442 were described as Chaghatais and 5,358 as Turkmen; but the majority belong to no specified race, and it is very doubtful whether the name is not wrongly applied. In addition to the Turkmen Mughals there were 1,708 Turks, who are not Mughals at all but are a cultivating tribe found in large numbers in the Rampur state and the Tarai. They claim a Mughal origin and state that they came to the district at a very early date, but in all probability they are merely converted Banjaras who assumed the name for the sake of distinction. The transition from Turk to Turkmen would be easy and the theory is supported by the fact that the Turks and Turkmen are found in the same parts of the district.

Nais or Hajjams numbered 13,096, a higher figure than in any other district. The Lohars and Nau-Muslims have been mentioned already and no other caste has more than 10,000 members. Next in order come Qassabs or butchers, 8,914, Behnas, to whom reference has been made above; Tagas, 8,001, who are unusually numerous and are found mainly in Hasanpur, and Dhobis, 7,627. Included among the Tagas are the Mulas, who are said to be descended from a Taga convert, though others of this name, in the Thakurdwara and Moradabad tahsils, claim a Katchhia origin, but in either case their social status is very low and they are much despised by the true Tagas. The remaining castes with more than 2,000 representatives are Ghosis, Bhishtis, Manihars, Doms, Darzis, Banjaras and Mewatis. The Ghosis, 3,930, are exceptionally numerous, especially in the Moradabad tahsil, and are probably converted Ahirs. The Doms, 9,693, are more common than in any other district, but there are many in Bijnor. They seem to have come from the hills and are Musalmans only in name they are mainly found in the Bilari and Amroha tahsils. Many caste names such as Mirasi, Dafali, Raj, Bhand, Bansphor and Beldar appear to be variants of Dom, but they were treated separately at the census. Nanbais or bakers, 368 in all, and Atashbaz or firework-makers, 212, are more numerous than in any other district but these castes are purely occupational and the members intermarry freely with other Musalmans. Mention should be made of the Kambohs, 224, who come from Amroha, the seat of a well-known and influential family, several of whom occupy high positions in Hyderabad and elsewhere. There were 448 Hindu Kambohs in the Amroha, Sambhal and Hasanpur tahsils and these, together with their Musalman congeners, are immigrants from the Punjab. though the Kambohs who profess Muhammadanism give a very different account of their origin to that of the Hindu members of the caste.*

The progress achieved by Christianity during recent years has been remarkable. In 1881 the number of native Christians was 1,394, a figure which was at that time exceeded only in the Agra district, and this rose to 2,956 in 1891, while at the last census it was 5 866 out of a total Christian population of 6 103. With the

exception of 50 Anglicans and seven Roman Catholics, the whole of the native Christian community belonged to the American Episcopal Methodist Church, which till recently was the sole evangelistic agency in the district. Work was started in 1859 by the Revd. J. Parsons and the Revd. J. W. Judd, and since that date progress has been well maintained. Out-stations have been established at Kundarkhi, Chandausi, Amroha, Sambhal, Thakurdwara and Babukhera, each being in charge of a resident pastor, American or Indian. Much attention is paid to educational work and there are 31 vernacular schools in the out-stations, as well as a large number of Sunday schools, but the principal institution connected with the mission in the Bishop Parker Memorial high school at Moradabad. The Anglican community at the district headquarters is now served by a resident missionary of the Society for the Propagation of the Gospel, who undertakes the duties of chaplain in addition to his missionary work. There is a church, dedicated to St. Paul, which was opened in 1849 though not consecrated till its enlargement and completion twenty years after, and was built by private subscription at an original cost of Rs. 4,822.

Swami Dayanand Saraswati, the founder of the Arya Samaj, came to Moradabad in 1876 and there gained several disciples, including some members of the Kothiwala family and Indarman, a well-known Arabic scholar. A branch was forthwith established, but it had a very brief existence. A second visit proved more successful, and in 1879 a new Samaj was opened under distinguished local patronage, one of the principal supporters of the movement being Raja Jai Kishan Das. Subsequently branches were established at Sambhal in 1885, at Chandausi in 1888 and at Amroha, Hasanpur, Aghwanpur, Said Nagli, Sarkara, Matlabpur, Bachhraon, Surjannagar, and Darhial. In 1891 the number of professed adherents was 1,305, while ten years later the total had risen to 2,834, exclusive of many sympathisers who have not openly declared themselves members of the Samaj. The Aryas are with few exceptions educated persons, and their influence is out of all proportion to their actual numbers. The institutions maintained by the Aryas include a Sanskrit school opened in 1891 and a school for girls at Moradabad, a girls' school, a school for the depressed classes and an asylum for Sadhus at Sambhal, and a girls' school

of recent origin at Amroha. Propagandist work is carried on vigorously among both Hindus and Musalmans on lines similar to those adopted by Christian missionaries.

The other religions represented at the last census are of little importance save as regards the Jains, of whom 693 were enumerated. They are practically confined to the towns of Moradabad, Sambhal and Chandausi and most of them are Saraogi traders, including among their number many of the wealthiest merchants. The rest were Sikhs, 331 persons in all, of whom more than two-thirds belonged to the Amroha tahsil, and Parsis with a total of 30 souls. The former are either in Government service or else are immigrants from the Punjab, while the latter are shopkeepers in the civil station of Moradabad.

In spite of the relatively large urban population the district is essentially agricultural in character. Of the eight great classes into which the population was divided at the 1901 census pasture and agriculture accounted for 62·79 per cent. of the whole and the actual figure is really higher, inasmuch as this class excludes the very considerable number of persons who are partly agriculturists and combine some other form of employment with the tillage of the land. Unskilled labour other than agricultural makes up 4·94, personal and domestic service 6·51, public service, whether Government, local or municipal, 1·28, and means of subsistence independent of any occupation 1·36 per cent. The last is a comprehensive class including prisoners and pensioners as well as wealthy persons of independent means, and the same remark applies to the professional class, 1·5 per cent., which ranges from legal and medical practitioners to tumblers and dancing girls. Under the head of commerce, transport and storage 2·43 per cent. of the population is included, but the actual commercial element, owing mainly to the presence of a large railway community, is only ·9 per cent. Even this, however, is above the average and the relatively high figure is due to the large trade of Moradabad and Chandausi. There remains the industrial class, comprising all those engaged in the preparation and supply of material substances. This is larger than usual, amounting to 19·19 per cent. Of the whole number of persons coming under this category 29·94 per cent are employed in the provision of food and drink and 83·62 per cent in

that of clothing and textile fabrics. The other main heads include wood, cane and the like, 9·17, metals, 8·6, glass and earthenware, 5·6, and leather, 3·6 per cent. These figures illustrate the chief industries of the district, though necessarily most of the persons coming under the various heads are merely employed in meeting the modest requirements of a rural population.

The language of the people is a form of western Hindi, the common dialect being that known as Hindustani or Urdu, which is spoken even by the villagers, though it merges by imperceptible gradations into the Braj of the Tarai, Budaun and Bulandshahr. A noteworthy feature is the large admixture of Persian and Arabic words, which gives the speech of Moradabad a very close resemblance to the Urdu of the text-books. The census of 1901 showed that more than 99·6 per cent. of the inhabitants spoke some form of western Hindi as their mother-tongue, and though several other languages were represented, only Punjabi and English were returned by an appreciable number of persons.

The oldest known literary work produced in the district is the *Sambhal Mahatmya*, a Sanskrit treatise said to form part of the *Skanda Purana*, which deals with the sacred sites of the town of Sambhal. In Muhammadan times Amroha produced many authors and poets, but the only one of any note was Mir Saadat Ali, better known as Saadat, a pupil of Shah Wilayat-ullah, who flourished during the first half of the eighteenth century. More recently numerous authors of Amroha and Moradabad have appeared, but none of their works are of sufficient merit to deserve detailed mention. The literary output of Moradabad at the present day is confined mainly to newspapers and periodicals, which are produced in surprising numbers. They are for the most part of an ephemeral character. The *Nayyar-i-Azam*, however, dates from 1876: it is an Urdu weekly, dealing with general news. The *Najm-ul-Hind*, of almost equally old standing, has been incorporated with the Urdu weekly publication called the *Rahbar*, a somewhat extreme organ which attacks the Government and Musalmans alike. Another old weekly newspaper was the *Sitara-i-Hind*, the publication of which was recently suspended. Other weeklies are the *Najm-i-Bazigh* the *Mukhbir-i Alam* the *Nisam-ul Mulk* a strongly Muhammadan paper and the

Rafiq Punch, a comic illustrated publication with a somewhat irregular issue. Mention may be made also of a monthly theological journal called the *Zia-ul-Islam*, the *Baranwal Sahayak*, a Hindi-Urdu monthly dealing with educational, religious and social matters, the *Sanatan Dharam Patika*, which supports the Dharam Sabha in opposition to the Arya Samaj, and a small advertising fortnightly called the *Anjan Akhbar*. In Moradabad there is more than a score of printing presses and others are maintained at Sambhal, Bilari and Amroha. There are no literary institutions of any importance, the Arya Samaj, the Dharam Sabhas at Moradabad, Bilari, Sambhal and Thakurdwara, the Anjuman Islamia at Sambhal and the Madrasa Islamia at Moradabad being mainly of a religious and semi-political character.

As a rule land tenures in this district are of a simple description, comprising the various *amindari* and coparcenary forms which are found in every district and have been in existence since the admission of proprietary right by the British Government. These rights accrued by a gradual process of evolution, but as a general rule it may be stated that the earliest settlements were made with farmers and that subsequently the persons in actual possession were admitted to engage, such persons in many cases being represented by the village headmen, who in time acquired the status of actual proprietors. The word headman was usually adopted as the translation of *padhan*, a term which now refers to two distinct classes of person. Originally, it would seem, it denoted the principal representative of the old occupier of the village, who was employed as a manager by the farmer to secure tenants, to promote cultivation, to collect rents and generally to act as agent in return for certain concessions, such as a low rent or the grant of a rent-free plot. The office of *padhan* was almost invariably hereditary, though not of course divisible and if a *padhan* had sons of sufficient age one of them succeeded to the position and privileges. Unfortunately these hereditary *padhans* have always been confused with a totally different class of persons, who without any ex-proprietary rights or hereditary claim have been created headmen and have obtained similar concessions in return for the performance of similar duties. Such appointments have not been regarded as hereditary, a fact which has often been the cause of much injustice to the real

padhans, who have suffered from the lack of recognition of their ancestral rights as distinguished from the right conferred by a mere personal appointment. In early days the *padhans* frequently acquired actual proprietary rights, whenever there was no one to claim and prove *samindari* status. This was notably the case in Thakurdwara, where previous to the cession the Rajputs of Faridnagar had held the entire pargana as a *taluqa*. Being deprived of this by the British Government they endeavoured to assert their claim to the proprietary right but the suit was dismissed in the civil court and at the first regular settlement the *padhans* only were admitted to engage. Elsewhere the old proprietors were occasionally recognised, but in most cases the *padhans* became the *samindars*. At the present day *padhans* are found in almost every village, but whether they are the descendants of the old hereditary headmen or persons subsequently appointed, they are usually tenants in the enjoyment of certain privileges with various duties and responsibilities.

A somewhat peculiar situation arose in this district owing to the extraordinarily large area held in revenue-free tenure by the Saiyids of Amroha and other places. Their rights first became the subject of enquiry in 1809, but the investigation lasted for nearly fifty years. While many baseless claims were rejected an enormous number were upheld, and even at the present time the revenue-free *mahals* have an area of 216,039 acres or nearly 16 per cent. of the entire district. In addition to this 18,095 acres consist of separate plots, usually of small extent, which are held free of revenue in revenue-paying villages. They usually go by the name of *milk* and for all practical purposes constitute separate *mahals*. Such *milks*, even when resumed, are treated as distinct properties and their presence tends greatly to increase the difficulties of revenue administration. The history of the *muafi* grants is very obscure. The Saiyids of Amroha enjoyed a great reputation throughout India long before the days of Akbar and in lineage they were considered superior even to the famous Barha Saiyids of the Muzaffarnagar district. They trace their descent to one Sharf-ud-din of Wasit in Iraq and state that his son, Abdul Aziz married a daughter of Feroz Shah in 1311. This seems impossible for Jalal-ud-din Feroz was an old man when he was

murdered in 1295, and it has been suggested that the monarch who extended his special favour to the Saiyids was Fīroz Shah Tughlaq. In any case they obtained large grants of land during either the Khilji or the Tughlaq periods and by the 16th century were regarded as leaders of the old aristocracy. At first they were mere assignees of the revenue, but in time they resolved to take absolute possession of the land, divesting the headmen of all authority and assuming the direct management. But as they did not live on their properties, they found that they could not get on without the assistance of the old headmen, who were consequently allowed certain dues and privileges, such as house-rents, the produce of waste land, fishing rights and probably a tithe: such rights being apparently those enjoyed by the headmen of estates under state management. This was the origin of the so-called *zamindari* tenure in revenue-free villages, the headmen thus obtaining an inferior right in the land co-existent with that of the Saiyid *muafidars*. Up to the recent settlement every *muafi* village had its *zamindari* body; who enjoyed the same sort of income as that set apart for them at the original adjustment, the *zamindari* right entitling them to a percentage of the cash rents and to a certain number of *sers* per maund when rents were paid in kind. In many cases, however, the *muafidars* have purchased the *zamindari* rights, and where this occurred, and the two classes of rights were united in the same persons, the holders were separately recorded as *muafidars* and as *zamindars*. This duality of property still exists in a large number of villages, but at the last settlement no separate *zamindari khewat* was prepared in cases where the proprietors had bought out the *zamindars*. The system is interesting as a relic of the past, but is very cumbrous and sometimes—in the past at any rate—was a source of great inconvenience and oppression to the tenantry. The *muafidar* may sell the whole or a portion of the *zamindari* rights to a stranger, and quarrels between the two parties frequently arise. For a full discussion of the origin and nature of these revenue-free tenures a reference should be made to the reports of Messrs. Smeaton and Alexander.

The revenue free estates are either *lakhray* or free from payment or else *nazranadar*. The latter far outnumber the

former and in them the proprietors pay a peculiar kind of due to Government, amounting at present to Rs. 24,773 annually. This *nazrana* is an impost which seems to have originated in the hospitality shown by the Saiyids to some influential official. The favour of the latter was worth buying, and consequently he was entertained and treated with every honour during his visits, each *muafidar* subscribing for the purpose to the common fund. Not unnaturally the custom became established and in the course of time, it would seem, some mercenary official who did not care for show bethought himself of commuting the charges so incurred by the *muafidars* into a fixed annual payment, so that the Amroha hospitality crystallized into what was styled a yearly *nazrana* of a very substantial kind. At the cession in 1801 this payment amounted to Rs. 23,427, and thereafter it was credited to Government as revenue. The burden of the payments was found to be very unequally distributed, but Sir J. C. Wilson, when collector of the district, took the matter in hand and effected a just apportionment.

The district contains 2,960 villages and at the last settlement these were divided into 8,308 *mahals*, exclusive of *milks*. The number is very large and has rapidly increased of late, for at the former settlement it was 4,205. and as early as 1881 the frequency of partitions attracted notice. Of the whole number 2,783 were held by single proprietors, 4,209 were joint *samindari*, 29 were *bhaiyachara*, a form which occurs mainly in Sambhal, 524 were perfect *pattidari* and 763 were held in the imperfect variety of the same tenure. The *samindari mahals* embraced 70 and the various coparcenary estates 21.13 per cent. of the total area. The remainder includes the many small revenue-free plots and the numerous *milks* or resumed *muafis*.

When the district first came into the hands of the British the principal landholding classes were Katehria Rajputs and Rohillas in Thakurdwara, Musalmans, chiefly Pathans and Sheikhs, in Moradabad, Bargujars and a few Ahars in Bilari; Sheikhs, Pathans, Saiyids, Baniyas, Jats and Bargujars in Sambhal; Saiyids and Bishnois in Amroha, and Saiyids, Pathans, Baniyas, Hindu and Musalman Tagas in Hasanpur. By 1872 a considerable change had occurred. In Thakurdwara and the north of Moradabad

the Katehrias, whose proprietary right had never been recognised by the British Government, had given way to Jats, Banias, Kayasths, Khattris and various Musalmans; a result due to the farming system and the numerous sales for arrears of revenue. In Sambhal and Bilari the Rajputs had lost most of their villages, as also had the Ahars, the purchasers being mainly Brahmans, Banias and Khattris. In Amroha the Saiyids had fared badly and Banias, Sheikhs and Khattris had largely extended their possessions; while in Hasanpur the Pathans had gained ground and the Tagas of both creeds had lost heavily, being supplanted by Sheikhs in the north and by Jats and Rajputs in the south, though throughout the tahsil Banias had acquired a hold on many villages. Taking the district as a whole Banias, Khattris and Kayasths, whose property lay chiefly in Moradabad, Amroha and Bilari, had extended their possessions very rapidly, a result which must be attributed in the main to the early revenue policy. Since 1872 further changes have taken place and the area transferred has been very great. Banias have gained greatly, while Khattris, Jats, Brahmans and Bishnois have improved their positions and almost every other caste has lost more or less heavily, Saiyids and Rajputs being especially unfortunate. Of the whole area Sheikhs hold 17·73 per cent., taking the foremost place in Moradabad and Hasanpur and the second in Amroha and Sambhal, while they also own considerable estates in the other tahsils. Banias with 15·84 per cent. predominate in Sambhal and come second in Thakurdwara, Bilari and Hasanpur. Next come Saiyids with 11·14, principally in Amroha, though they own a fair amount of land elsewhere, then Pathans with 9·86, mainly in Moradabad and Hasanpur, Rajputs with 9·52, still taking the lead in Bilari and owning a fair proportion of Moradabad and Sambhal; and Jats with 6·55, chiefly in Thakurdwara, Sambhal and Amroha. After these follow Brahmans with 4·8, Kayasths with 3·56, Khattris with 3·49, mostly in Bilari, Tagas with 3·12, Bishnois with 2·47, Ahars with 2·36, Chauhans with 2·2, almost wholly in Thakurdwara, where they own more than any other caste, and Goshains, in Hasanpur, with 1·09 per cent. These castes together own nearly 94 per cent of the district while the rest is held by Turks Mughals

Musalman Rajputs, Gujars, Ahirs, Khagis, Mewaris and others. Altogether Musalmans are in possession of 617,221 acres, or rather more than 42 per cent. of the entire area.

One of the largest landowners in the district is Raja Kishan Kumar of Sahaspur near Bilari, who, in addition to an estate of 73 villages, held in whole or in part, with a revenue demand of some Rs. 35,000, owns property assessed at Rs. 44,000 in Budaun as well as land in Bijnor and the Naini Tal district. He is a Khattri by caste and his ancestors came from the Punjab. Some of them rose high in Government service and Rai Atma Ram, a near relative of Rai Pahar Singh, minister to Hafiz Rahmat Khan, was *chakladar* of Bijnor in the days of Muhammad Shah, from whom he received the hereditary title of Rai. His grandson, Parduman Kishan, was adopted by his maternal uncle, Ram Dayal, who was the grandson of one Dharm Chand, a Khattri of Nurmahal near Jullunder, who had settled at Moradabad and acquired wealth as a contractor. His son was Har Sen, who also was a contractor and purchased 16 villages in Budaun and several others in this district. Rai Parduman Kishan added to his estate, having acquired much wealth by money-lending. He bought many villages, including Sahaspur, and, for his services in sending money and information to the officers who had fled from Moradabad to Naini Tal during the Mutiny, he was rewarded with a grant of land assessed at Rs. 3,000. He was the father of Rai Kishan Kumar, who in 1881 was appointed an honorary magistrate and a year later obtained the personal title of Raja, an honour which was made hereditary in 1909. The property is managed by the Raja's eldest son, Kunwar Raj Kumar, while the natural brother of the Raja, Kunwar Ganga Sahai, also holds a considerable estate in his own name.

The so-called Raja of Majhaura is still recognised as the chief of the Bargujars, but Sheoraj Singh, the present head of the family, has lost the whole of his estates, the village of Majhaura being now held in the names of his two wives. The home of the Bargujars was originally in the Bulandshahr district, but it is said that in the days of Prithvi Raj, a chieftain of that race named Partab Singh acquired a large domain on this side of the Ganges and of his three sons Basant Pal became Raja of

Majhaura, Hathi Sah obtained Narauli and Badhan Deo received Jadwar and other property in the Sambhal tahsil. In the days of Akbar the whole of pargana Majhaura was given to Raja Dip Chand by a *farman*, dated in 1588, and similar deeds issued by Aurangzeb, Asaf-ud-daula and other rulers are in the possession of the family. The house of Narauli has been more fortunate, for the head of this branch, Chaudhri Gajendra Singh, who obtained the title of Rai Sahib in 1902, has an estate assessed at some Rs. 30,000 in this district and Budaun. He has been an honorary magistrate on the Chandausi bench since 1889. In Narauli also resides Sardar Singh, who was adopted by his maternal grandfather, Baldeo Singh, a cousin of Thakur Gajendra Singh. His father owns a considerable estate in Mainpuri while he himself pays a revenue of nearly Rs. 10,000 in this district. Another Bargujar is Chaudhri Kalyan Singh of Chandaura in the Bilari tahsil, who holds an estate assessed at about Rs. 6,000 and was appointed to the Chandausi bench in 1889. He is descended from the founder of the Narauli house, his ancestor being one Ganpat Rai, who settled at Jargaon, seven generations after Hathi Sah. In the early days of British rule the estate consisted of 62 villages, but by 1840 the number had been reduced to 42 and now the Bargujars of Jargaon have but 18 or 20 villages divided among a large number of sharers; the heirs of Tika Singh, a prominent member of the family thirty years ago, paying Rs. 5,570 as land revenue. The title of Chaudhri borne by the head of the family was bestowed by Aurangzeb, the original grant being still extant. Among the other Rajput landowners mention may be made of a Janwar family living at Katghar in Moradabad. The present representative is Thakur Durga Singh, whose grandfather was Risaldar Jawahir Singh, Sardar Bahadur, a member of the Order of British India. The latter acquired an estate, now held by Durga Singh, who pays a revenue of Rs. 2,700. A cousin, Thakur Jagannath Singh, a deputy collector, has a larger estate assessed at Rs. 12,000 consisting principally of eight villages bestowed on his father, Risaldar Major Bakhtawar Singh, for his loyal services rendered during the Mutiny. Another noted resident of Katghar was his uncle Risaldar Major Dhauka Singh Sardar Bahadur of the 18th Cavalry. He was admitted to the Order of British India in

1869 and had rendered valuable service during the Mutiny. His son, Jhabba Singh, also rose to the rank of Risaldar Major and was adopted by Thakur Balgobind Singh, who holds an estate of two whole villages and shares in two others. Other Rajput landowners worthy of mention are the Katchrias of Mundha in tahsil Moradabad, the Kirars of Dilari and other villages in Thakurdwara, and the Gauris of Itauri Itaura and about a dozen other villages in the north-east of Sambhal. The Chuhanis of Chandupura Sikampur, in the Moradabad tahsil, are not true Rajputs. They hold a considerable estate, largely consisting of land in Pipli Naik and Darhial, which was bestowed on Thakori Thakur for his loyalty during the Mutiny.

The principal landholder among the Ahars are Chaudhri Sundar Singh and his brothers of Seondara in the Bilari tahsil. He springs of a family which migrated, it is said, from Kathiawar to Haryana and thence came to this district. Under the Nawab Wazir his ancestors owned 52 villages, but most of this was lost and the present estate was acquired mainly by Chaudhri Nihal Singh, grandfather of the present owners. A property with a revenue demand of Rs. 4,133 was bestowed in recognition of his good services during the Mutiny on Chheda Singh, the grandfather of Chaudhri Sundar Singh's mother, and is still held by his descendants. Sundar Singh's own estate is assessed at Rs. 9,216 and lies partly in the Bilari tashil and partly in the Budaun district.

The chief Jat estate is that held by Kunwar Laltu Singh of Moradabad. It is said that one Nain Sukh, a Pachhada Jat of the Amroha tahsil, was in poor circumstances, but that his son, Narpal Singh, acquired a considerable fortune and built a market in Moradabad. The latter's son was Gur Sahai, who was *nazir* of the collector's court and invested his money in land. His notable services during the Mutiny will be mentioned later in chapter V, and in reward he obtained the title of Raja and the grant of $17\frac{1}{2}$ villages in Bulandshahr. He died about 1874 and his widow, Rani Kishori, administered an estate paying some Rs. 60,000 as revenue till her death in 1907. The present owner's grandfather, Puran Singh was the brother of Gur Sahai. At her death the property was divided between Laltu Singh who owns land d at

Rs. 9,115 in the Moradabad tahsil and Rs. 30,000 in Hasanpur and elsewhere as well as one village in Meerut, and four in the Kashi-pur tahsil, and Karan Singh, her daughter's son, who received the Bulandshahr property. Puran Singh's own estate was all sold to Gur Sahai, so that Lattu Singh inherited nothing from his father or grandfather. Several other properties are held by Jats, but none is of much importance. In the Bilari tahsil the chief is that which was owned by the late Chaudhri Jhanda Singh of Gwarau, who was murdered in 1908. In Sambhal there are some Jat estates to the south of Sirsi and in the *udli* tract, the largest properties being those held by Reshan Singh of Lakhauri Jalalpur and Bbim Singh of Nekpur Mukhtarpur. In Amroha there is a large colony of Pachhada Jats holding land in the south-west of the tahsil, while another group of Jats live in Kail Bakri in the north.

The largest property owned by Brahmans is that of Misra Sital Prasad, a banker of Sambhal, who, with other members of his family pays about Rs. 18,000 as land revenue in this district and Budaun. The family, who are the only Misras in the district, have been settled in Sambhal for several centuries, but their estates, lying in the Sambhal, Hasanpur and Bilari tahsils, and in the Gun-naur tahsil of Budaun, have been purchased recently; their wealth being acquired by money-lending. A well-known family of Moradabad is that of the late Raja Jai Kishan Das, C.S.I. His father was Bindraban Das, a Chaube Brahman of Butesar, who was agent to a Lucknow firm of bankers and held land in the Etah and Agra districts. His sons were Ghansham Das and Jai Kishan Das, both of whom were tahsildars and rendered good service in the Aligarh and Etah districts during the Mutiny, the former being killed by the rebels at Kasganj. Jai Kishan Das, who served for many years as a deputy collector, was eventually created a Raja. He obtained a large estate in this district and in the territory since ceded to Rampur, which had been confiscated from Majju Khan, the rebel Nawab of Moradabad. Half the revenue was remitted for his life-time and one-fourth during the lives of his sons, Kunwar Banarsi Das, Kunwar Parmanand, a subordinate judge, and Kunwar Jwala Prasad, a statutory civilian. The last was the father of Kunwar Jagdish Prasad, now serving in this province in the Indian Civil Service. The family altogether pay about

Rs. 22,000 as land revenue, including Rs. 2,750 in Agra and Rs. 2,700 in the Rampur state.

Most of the Kayasth properties are those owned by the descendants of the hereditary *ganungos*, but in many instances, as that of the Kundarkhi family, much of the ancestral land has been sold. The present representatives of the Kundarkhi family, Sham Lal and Sahg Ram, who are members of the Moradabad municipal board, pay a revenue of only Rs. 5,278 in the Bilari tahsil. The most prosperous Kayasths are those of Amroha, where they have been established for a very long period, though one branch of the family now resides in Delhi. The Mohkam Sarai in Amroha was built by Mohkam Singh, whose descendant, Jawahir Lal, held the office of *ganungo* at the beginning of British rule. He was succeeded by his son Jai Gopal, the father of Chheda Lal, a subordinate judge, and Jagat Narayan, the last to serve as *ganungo*. These brothers are now represented by Sheo Narayan, vice-chairman of the Amroha municipal board, and Har Narayan, a member of the district board. They together hold an estate with a revenue demand of about Rs. 12,000, chiefly in the Amroha and Moradabad tahsils. Another Kayasth of note is Bishambhar Nath of Moradabad, who owns the village of Hazratnagar Garhi in the Sambhal tahsil as well as other property in that subdivision and in Bilari.

The remarkable gains of the Banias among the proprietary castes have led to the formation of several large estates. The chief is that which was at first acquired in Thakurdwara by the well known revenue farmer Sahu Baijnath, who managed to obtain possession of a very large area by means of farms, sales and mortgages, and at the first regular settlement obtained the proprietary right. His ancestors resided in Delhi, but were ruined by the invasion of Nadir Shah, and then Dwarka Das, the grandfather of Baijnath, migrated to Bareilly. On moving to Moradabad Baijnath started a banking firm which is still managed by his descendants. His eldest son was Sahu Mukand Ram, the father of Sahu Ram Ratan, who has been the Government treasurer since 1898, an honorary magistrate since 1905 and was given the title of Rai Sahib in 1906. He holds half the shares in the new spinning and weaving mills at Moradabad. His brother Sahu Ram Gopal died lately, and his sons Sahus Murari Lal and Jagdis Saran, own the

property jointly with their uncle, the total revenue demand being Rs. 41,427. A cousin, Sahu Ram Kumar of Thakurdwara, the son of Sahu Ram Sarup, has a separate estate assessed at Rs. 15,964, while Sahu Ram Ballabh Saran and other relatives have lost the greater part of their inheritance. A second Agarwal family of Moradabad is that known as the Kothiwalas, now represented by Sahu Sabta Prasad, who is treasurer to the Rampur state, a post which he and his father Bhukan Saran have held for more than fifty years. The family came from Panipat during the days of the Rohillas and in the last three generations have acquired much property. They pay land revenue to the total amount of Rs. 23,474, though the greater part lies in other districts, the demand for the property situated in Moradabad being Rs. 7,716 on land lying chiefly in the Moradabad and Thakurdwara tahsils: but the estate has recently been divided by a decree of the civil court, the other sharers being Brijpal Saran, Parsotam Saran and Dharm Kirti. They have a large amount of real property in Moradabad itself, including shops, houses and land to the value of Rs. 5,000, which were bestowed on the family after the Mutiny. One of the chief bankers and money-lenders is Sahu Brijpal Das, a Gujarati Bania, whose ancestor came from Ahmadabad and settled in Moradabad in the days of Rustam Khan. He pays a revenue of some Rs. 3,000 in this district and his money-lending operations extend to all parts of the Rohilkhand division. Several wealthy Banias reside at Chandausi, but few of them own much land. Sahu Battu Lal, an Agarwala whose forefathers came before the Mutiny from Rohtak to Rampur and thence to Chandausi, pays only Rs. 900 as land revenue, but owns an extensive banking business and deals in grain, sugar and cotton. At Sambhal the principal Banias are Gahous and are represented by Sahu Sham Sundar Lal and his cousin, Sahu Dwarka Prasad. The family has long attained distinction and in former days were noted for their immense wealth and influence. Sahu Mitra Sen is said to have been governor of Sambhal in 1700 and to have held the title of Amanat Hukumat Panah. In 1817 Sahu Balkishan was the chief assessor to the *mufti*, and during the Mutiny Sahu Debi Das rendered good service by assisting in the apprehension of Nawab Maju Khan. His son was Sahu Angan Lal who was an honorary

magistrate, as also is his son, Sham Sundar Lal. Tradition relates that the family came originally from Murshidabad and were private servants to Akbar. Their estate was once very large, but 42 villages were mortgaged to the Nawab of Rampur and were finally transferred to him at Mr. Money's settlement, the present land revenue demand being only Rs. 5,000 or thereabouts. Other Baniyas of Chandausi who own a considerable amount of land are Badri Prasad and Ram Kali, the heir of Durga Prasad; these two proprietors paying Rs. 5,300 and Rs. 18,000 respectively in land revenue. In the Sambhal tahsil fair estates are held by the Bahjoi family and by that of Mahmudpur Muafi. The Baniyas have acquired much land in the Hasanpur tahsil during recent years, notably those of Hasanpur and Dhanaura, but there are no single estates of any great importance.

Besides Raja Kishan Kumar and his relatives the chief Khattri landowner is Sahu Prasadi Lal, a banker and honorary magistrate of Moradabad. He belongs to a family which came from the Punjab about 150 years ago and started a money-lending business. His grandfather and father added largely to their wealth and invested much of it in land, the estate now paying a revenue of about Rs. 6,000. The Bishnois, who appear to be Baniyas by descent, own a considerable amount of land in the north of the district. The Mughalpur family is descended from one Chaudhri Mahtab Rai, who was governor of Moradabad under the Nawab Wazir of Oudh and obtained an estate of 22 villages. Most of this was squandered by Sheoraj Singh, but the latter's son, Chaudhri Maharaj Singh, saved money and recovered part of the property which is now owned by his minor son, Chaudhri Hariraj Singh, and is assessed at Rs. 3,714. The founder of this family lived at Kanth, where is an old settlement of Bishnois, who came from Bahadurgarh near Dehli at the end of the seventeenth century. It is said that the first of the family to become a Bishnoi was a Tomar Rajput named Mahendra Singh, who was admitted into the sect in 1488. The Kanth family first acquired land in the days of Chaudhri Bahadur Singh, who died in 1837. Additions were made by his grandson Ghansham Singh, who was given the proprietary right in 13 villages held on a farming lease and died in 1851, by the latter's son Jarraj Singh, who in 1871

received three villages in recognition of his loyalty during the Mutiny; and by Chaudhri Dhyani Singh, Rai Bahadur, a nephew of Jai Raj Singh. Dhyani Singh died in 1898 and the property passed to his widow Jamna Kunwar. Her co-wife's daughter was married to Chaudhri Dharm Singh, who now manages the estate but the only child of this marriage is dead and the succession is uncertain. Jamna Kunwar has by will the power of adoption, but among all the other descendants of Bahadur Singh the only males are Chandrabhan Singh, a nephew of Ghansham Singh, and his son. The property lies in the Amroha and Thakurdwara tahsils of this district and also in Bijnor, and is assessed at about Rs. 31,000.

A fine estate of 26 villages and three *mahals* in the Hasanpur tahsil is held by the Goshain Mahant of Salempur Goshain. The *gaddi* is of very ancient foundation, but the property consisted only of two villages till the days of Hariabhan. The seventh succession of the latter was Pirhuban, who died in 1906, leaving a brother, Kirpalban, whose position as Mahant is disputed. He professes to be a posthumous *chela* of Mahant Fatchban and like his brother was born a Rajput. He married his brother's two widows, who had held equal shares in the estate with Pirhuban, but the younger has obtained a decree to a half-share in the property on the ground that the second marriage never took place and litigation is still proceeding. Another Goshain estate is that of Dogawar in the Sambhal tahsil, but this is much smaller and of relatively little importance.

A large area in the Sambhal and Hasanpur tahsil is held by Tagas. In the former they own many villages of the *uttra* tract, the chief family being that of Satapura Arripur. In Hasanpur they possess a considerable extent of land in the southern and central portions, the most prominent members of the caste being those of Rehra and Tigri. The family of Tajpur in the Bijnor district are also Tagas and hold seven *mahals* in the Amroha tahsil and several in Hasanpur. There are in addition many families of Musalman Tagas, generally designated Chaudhri. Those of Dhaka, Dhabarsi, Ujhari and Chuchela hold fair properties, but of more importance are the Chaudhris of Bachhraon, a large though now impoverished community. They claim descent from
 j the founder of the town and in a hereditary

feud with the Maulvis who have to a large extent supplanted them. The story of the Chaudhris is that the descendants of Bachhraj held Bachhraon till the days of Ibrahim Lodi, and that in the reign of this monarch a Gaur Rajput named Bairusal came from Dehli and married a Taga girl. Subsequently he killed one of the Tagas in a quarrel, and hearing that the relatives of the man were plotting to revenge the murder, he gave a feast and treacherously murdered every male Taga in the place. Fearing punishment for the deed he became a Musalman, won the favour of the Lodi Sultan and obtained all the Tagas' property. He was afterwards known as Bairam Khan and from him are descended all the Chaudhris. It is said that skulls of the murdered Tagas are dug up to this day in making excavations for foundations of new buildings. Branches of the Chaudhri family are to be found at Ujhan in the Hasaupur tahsil and at Bhojpur in Moradabad.

The principal Musalman landholders are the Saiyids of Amroha, of whom some account will be given in the article on that town. Most of their lands are revenue-free, but as a body the Saiyids are in very reduced circumstances, the result of constant subdivision of estates in successive generations. Almost all of them are deeply involved in debt and many have barely a sufficient income to support existence, though clinging tenaciously to the style of *rums*, while few appear to make any effort towards improvement, whether material or educational. The largest estates were those of Saiyid Iba-i-Ali and of Saiyid Ali Naqi Khan and other heirs of Ali Muntizam Khan, both consisting of ten revenue-free villages in Amroha and land in the Sambhal and Moradabad tahsils and in the Bijnor district. Apart from Amroha there are several other Saiyid colonies, notably those of Naugaon Sadat and Sirsi. Both the latter have become impoverished owing to the increasing number of shares and much of their ancestral property had been sequestrated.

A considerable area is still held by Pathans, the representatives of the Rohilla chieftains, although in many instances powerful families were stripped of their estates by the Nawab Wazirs of Oudh, while those which survived suffered more than any other class from the punishments inflicted for rebellion in 1857. Many of the Pathan landholders reside in Rampur notably t Ali

Khan, settlement officer in that state, and his family, who hold a large property in the Hasanpur tahsil acquired as a reward for loyal service during the Mutiny. Abdus Salam Khan, a retired subordinate judge, who owns the village of Gumthal in Bilari and others in the Moradabad tahsil with a total demand of Rs. 4,882, of which Rs. 843 represents the nominal assessment of revenue-free property, Hamid-uz-Zafar Khan, Khan Bahadur, C.I.E., who is the owner of the large village of Kaithal in Bilari, Muhammad Shah Khan, who pays Rs. 4,685 in the Moradabad tahsil on land held by himself and his wife, and Muhammad Abbas Khan, who has an estate assessed at Rs. 6,200 in various parts of the district. There are many others whose property lies mainly in the east of tahsil Moradabad and in Thakurdwara. Sajjad Ahmad Khan, a Kannalzai Pathan of Moradabad, is the son of a native of Rampur who entered the service of the King of Oudh and served at Lucknow as *kotwal*. After the Mutiny he was made a tahsildar and came to Moradabad, where he acquired a large sum of money as commission on the sale proceeds of confiscated property. On his death the estate, consisting of houses and shops in Moradabad and land in Bilari and Kashipur, was for a time managed by the Court of Wards. His son pays a revenue of about Rs. 3,000. Several Pathan families reside at Hasanpur, but the original colonists of that town and the village of Sihali own little land in comparison with the family known as the Nimwalas who came at a much later date. In the days of Shahjahan a *diwan* of the Dazidkhel clan named Mubarez Khan obtained a grant of eleven villages in the old parganas of Ujhari and Dhabansi near Hasanpur, but could not gain possession. His son-in-law, Hasan Khan of the Moradabad clan, however, drove out the old Pathan owners and his descendant was Bahadur Ali Khan, a *risaldar*. Of the latter's three sons Ghulam Ali Khan was a *chakladar* in Oudh, Ghulam Rasul Khan was a *kotwal* and Ghulam Qadir Khan was a tahsildar. Their descendants are numerous and influential, but the estate has been partitioned lately and none of the individual shares is of any great extent. The son of Ghulam Ali Khan was Ghulam Chishti Khan, whose sons and grandsons hold land assessed at Rs. 13,071 in three separate shares. The grandsons of the *kotwal* pay Rs 1,234 and the sons of Ghulam Qadir Khan pay Rs. 1,935

The Bazidkhel descendants of Mubariz Khan are represented by Dost Muhammad Khan, but his property is very heavily encumbered.

Mention has been made already of the Chaudhris of Bachhraon in dealing with the Tagas. Of more importance are the Maulvis of that town, who belong to two distinct families. One of them claims to be Arabs of the Qurreshi race, and to have come from Medina to Baghdad and thence to Dehli in the days of Akbar. There they fell into disgrace and in consequence came to Azampur, which is said to have been founded by them. Soon after the advent of British rule they moved with several other Azampur families to Bachhraon. The present representatives are two brothers, Maulvi Ahmad Ali and Maulvi Khalil-ur-Rahman, who pay a revenue of Rs. 2,200 and also hold some land free of revenue. They consider themselves of higher family than and will not intermarry with the other Maulvis of the town, who are Sheikhs, and also allege a descent from Arabs of the Hedjaz. Their ancestors came from Dehli to Salempur in the Bijnor district and thence migrated to Bachhraon about 250 years ago. Their ancestral property consisted of three revenue-free villages, but the greater part of their estate was acquired by Munir Ali and his brothers, Asad Ali and Basit Ali. The first had been an official of the Oudh government, was *sarishtadar* to Mr. Leycester, and before his death in 1843 held successively the offices of Government pleader, munsif and deputy collector. All three brothers left their property to Maulvi Ibrahim Ali, the son of Munir Ali, in order to keep the estate undivided, and this man held a magnificent estate, much of it revenue-free, with a rent-roll of nearly five lakhs, including 42 whole villages in Hasanpur and 95 villages or *mahals* in Amroha, Sambhal and Bijnor, as well as one village in Meerut. The Maulvi was a learned man and much respected as an authority on religious matters; but his estate was left to the care of agents and their mismanagement led to hopeless indebtedness. Before his death in 1908 Ibrahim Ali had divided his property between his three sons, Khalil-ur-Rahman, Jamil-ur-Rahman and Maqbul-ur-Rahman, but the whole is still under single management, though probably little will be left in a few years save the share of the third brother which is less heavily involved than the rest. The son of Asad Ali was Amjad Ali, who was a

pleader in the provincial court at Agra and acquired a considerable property of his own, held by Maulvi Abdul Hafiz and Maulvi Fazl Haq, a retired tahsildar, lately deceased. It is a well managed estate consisting of five revenue-free villages and other lands assessed at about Rs. 3,000.

There are several Sheikh families of distinction who hold a considerable amount of land. Ashiq Husain of Sambhal, commonly styled Nawab, is a Qureshi and is descended from Nawab Amin-ud-daula, who rose to a high position in the days of Muhammad Shah and built the fort in Mian Sarai at Sambhal. Part of his *jagir* was resumed by Asaf-ud-daula and in its place the family received a pension of Rs. 2,500 per annum, of which Ashiq Husain still receives Rs. 612. He pays a revenue of Rs. 8,000 and also holds some land free of revenue. The Qazis of Moradabad are Siddiqi Sheikhs and are descended from a Qazi of Peshawar who came to Moradabad in that capacity in 1698. They possess a large number of old *sauads*, but most of the estate was acquired recently by Qazi Abbas, the son of a subordinate judge who died in 1850. The son of Qazi Abbas is Qazi Shauqat Husain, who pays a revenue of Rs. 7,100. His uncle, Qazi Imdad Husain, is descended on the father's side from a family of *muftis*, which came to Moradabad from Bynor in the reign of Aurangzeb. He has a *farman* bestowing on his ancestor ten villages in revenue-free tenure, all of which are in his possession, though nine of them are now assessed. He is an honorary magistrate and pays a revenue of about Rs. 7,000, while some of his property is revenue-free, about half the estate lying in the Moradabad tahsil. Qazi Ibrar Ahmad, Khan Bahadur, who is also an honorary magistrate, having been appointed in 1883, is the representative of a family which settled in Moradabad when Asalat Khan was governor. He is the great-grandson of Muhammad Amin, who was made Qazi by the Nawab Wazir of Oudh. His father had a large estate but left a widow and five daughters, so that Ibrar Ahmad's share was relatively small; it is assessed at Rs. 2,000, but this does not include a fair amount of revenue-free land. Sheikh Rahmat-ullah, an honorary magistrate of Moradabad, has a property assessed at over Rs. 7,000 in various tahsils of the district. A well known family is that represented by Shuja Ali Khan who is commonly styled

Nawab and possesses a small amount of revenue-free land, the remnant of a once large estate. He is a Faruqi Sheikh and a member of the celebrated Sheikhzada family of Lucknow. The first to settle in Moradabad was Nawab Asmat-ullah Khan, who in the reign of Aurangzeb held office at Moradabad, at Ujjain and at Aurangabad. He was honoured with the title of Ghaffran Panah and obtained a very large estate. He died in 1702 on his return from the Deccan and was buried at Lucknow. His son, Hidayat-ullah Khan, was successively governor of Moradabad, Panipat and Karnal, while the latter's brother was Azd-ud-daula Yamin-ul-mulk, Azmat-ullah Khan, who was governor of all Katehr and is said to have conquered Kumaun. He received a very large *jagir* in this and the neighbouring districts, but after his death in 1733 much of it was seized by the Rohillas. Of his sons Farid-ud-din Khan was twice governor of Katehr, but could effect nothing against the Rohillas, who deposed and killed his nephew, Qutb-ud-din. Several other members of the family held office under the Nawab Wazirs of Oudh, including Ali-ud-din Khan, the grandson of Farid-ud-din and the ancestor of Shuja Ali Khan. The bulk of the estate, however, was held by the descendants of Munir-ud-din Khan, another son of Azmat-ullah Khan, and was largely increased by Nawab Muhammad Ahmad Khan, who did good service in the Nepalese war and on other occasions under the British Government. Almost the whole of it was lost by the rebellion in 1857 of Majid-ud-din or Mayju Khan, then the leading Musalman landholder of the district, though the family still holds land in pargana Sarauli of the Bareilly district.

A few other Muhammadan landholders call for passing mention. The Kambohs are represented by Hakim Niaz Ali Khan of Amroha, an honorary magistrate and a Shia, and by Muhammad Shauqat Hasan of Moradabad, who is a Sunni and the son of the late Mazhar Hasan Khan Sahib. The latter held an estate assessed at Rs. 12,000, chiefly in the Tarai and the north of Moradabad, which was originally acquired on a farming lease by one Karim Bakhsh who had come to Moradabad from Dehli in the days of Asaf-ud-daula and was appointed *chakladar*. He was a tahsildar under the British Government and was succeeded by his brother Fida Ali, a deputy collector who died in 1864 leaving his

property to Mazhar Hasan, who divided it among his children. The Khokars of Sambhal are the descendants of Rajputs who were converted at a very early date, probably in the days of Sikandar Lodi,] for Chaudhri Mahmud Khan possesses *farmans* of that monarch and Babar, as well as many others, granting the office of Chaudhri to the family. He pays a land revenue of some Rs. 7,000 and the sum of Rs 4,225 more is paid by Chaudhri Farzand Ali Khan and other relatives. He is connected by marriage with the Lalkhani houses of Aligarh and Bulandshahr. The Turks hold property in various parts of the district but the only estates of any importance are those of Pipalsana and Bhojpur in the Moradabad tahsil.

At the time of the settlement the total area included in holdings was 1,142,796 acres, and of this 9·48 per cent. was cultivated by proprietors as *ser* or *khudkasht* and 58 per cent. was rent-free, the remainder being in the hands of tenants, those with occupancy rights holding 52·14, tenants-at-will 36·77 and ex-proprietary tenants 1·08 per cent. The proprietary cultivation, slightly more than two-thirds of which is *ser*, exceeds 12 per cent. in Sambhal and Thakurdwara, but elsewhere the proportion is somewhat below the average, while in Amroha it drops to 6·18, the Saiyids seldom devoting their attention to farming. The rent-free area is small everywhere, though in Amroha it rises to 1·59 and Moradabad to 0·9 per cent. Ex-proprietary tenants are most numerous in Bilari and Sambhal, where the cultivating communities have alienated much of their ancestral possessions. The occupancy area in 1872 amounted to 565,271 acres and at the last settlement it was 595,874 acres, and though the latter figure includes 8,377 acres in revenue-free plots, which were left out of account in the former settlement, the increase may be considered very satisfactory. The landlords as a body are naturally unwilling to allow fresh occupancy rights to accrue, owing to the great divergence between the rents paid by occupancy tenants and those of tenants-at-will, coupled with the extreme difficulty of obtaining enhancements of the former; and this attitude would be much more accentuated were grain rents generally commuted to cash, since occupancy rights matter little when payment is in kind. At the present time the occupancy area amounts to 59·13 per cent. of the holdings in Bilari to 55·01

in Moradabad, to 53·59 in Sambhal, to 51·8 in Amroha, to 49·78 in Thakurdwara and to only 44·72 per cent in Hasanpur. The proportion is naturally lower in the more precarious tracts, for in a year of stress many tenants abandon their holdings and their rights. Even in Bilari there had been a decrease since 1872, though at the present time many of the landlords have adopted the system of seven-year leases, which may no doubt serve to secure stability for rack-rents, but will ultimately benefit the cultivator. In Amroha the landlords have in some cases deliberately set themselves to extirpate occupancy rights by every possible device; but on the whole the area has largely increased, although this matters little in a tract where grain rents generally prevail and the tenant is wholly at the mercy of the *zamindar*. In Thakurdwara the decrease has been considerable, but this seems to be due in the main to natural causes and to be confined to the worst circles. In Hasanpur the conditions resemble those of Amroha and the increase is unimportant, but in Sambhal and Moradabad it is very noticeable and in the latter at any rate it may be ascribed chiefly to the remarkable strength of the tenantry as a body.

The cultivating community is very varied in its composition, but the predominance of agriculturists of the better classes is conspicuous. As already noted in the preceding chapter, however, caste is of less account than locality and cultivators of equal ability show very different results in the poor grain-rented villages of the west to those achieved in the cash-rented Katehr. Statistics compiled at the settlement showed that of the total area in holdings Jats held 12·06, Sheikhs 10·05, Chamars 9·41 and Baghbans, including Muraos and Malis, 6·53 per cent. The last are the 'finest husbandmen in the district, though Jats and Chamars are cultivators of a very high order. The latter are found everywhere, while the Jats comprise the Deswalis of Bilari and Sambhal, a sturdy and independent race of marked skill, and the Pachhadas of Amroha and the *bhur*, who are of a much inferior type. Next come the Ahars of Sambhal with 6·13; the Chauhans of Thakurdwara and elsewhere, an excellent class of agriculturists, with 6·01, Rajputs, mainly Bargujars in Sambhal and Hasanpur, Katehrias in Bilari and Moradabad and Gauris in the north-east of Sambhal, with 5·38 with 4·3 in all parts of the district Turks

who are fine cultivators and are most numerous in Moradabad, central Sambhal and south-eastern Amroha, with 4.09; Khagars, who prevail chiefly in the Ganges *khadir*, with 3.84; Gajars, also found mainly in the western tracts with 2.25; Tagas, in the south of Hasanpur and part of Sambhal, with 2.21; and Ahirs, in Bilai and elsewhere, with 1.86 per cent. Besides these, Gadariyas, Bihars, Banias, Pathans, Kahars and Saiyids cultivate more than 10,000 acres apiece, while many other castes are represented. The high-caste cultivators, including Sheikhs, many of whom are converted Tagas, altogether hold 26.5 per cent. of the area, and these with the exception of the Tagas, are generally inferior to the rest. It is certain that caste has some influence on rent, but this is due to the fact that the finest cultivators are usually members of the lower castes, while the apparent preference shown to Brahmans, Rajputs, Ahars and others arises from their relationship to the *zamindars*, when not wholly attributable to the indifferent quality of their holdings. The average area held by each tenant is 6.77 acres, ranging from 4.77 in the Moradabad tahsil to 6.36 in Bilai, 6.44 in Sambhal, 6.67 in Thakurdwara, 8.3 in Amroha and 8.72 acres in Hasanpur.

Rents are paid either in cash or in grain, or else partly in one and partly in the other. It is probable that originally all rents were paid in kind by actual division, but that owing to the inconvenience arising from this system in the case of certain crops, such as cotton, a compromise was effected by which the cultivator paid a fixed quantity at the end of the season, and this was again converted into a fixed sum of money. This method was afterwards adopted for other crops like sugarcane, garden produce and the like, which required a more than ordinary amount of expenditure and attention on the part of the cultivator and therefore necessitated special allowances in estimating the share due to the producer. These crops are known as *zibti* and the system is maintained to this day. The money rent was at first low, but gradually became enhanced to such an extent that they were no longer regarded with favour. In order to prevent loss the landlords then introduced the *halbandi* system, whereby each tenant was bound to grow a certain proportion of *zibti* crops to each plough and this soon grew into the custom of paying a fixed cash rent on a certain

area per plough, whether *zibti* crops were grown or not. The tenant had the selection of the fields and of course chose the best a method which not unnaturally caused disputes, with the result that in many cases cash rents were fixed for the entire holdings after a valuation of the different fields. Another cause for the disappearance of the *halbandi* system was the rise in the price of grain. At first, however, it would seem that cash rents were not regarded with favour by the tenants generally, since they suffered much in a bad year, the effects of which would be minimised under a system of division. Their objections led to a compromise, whereby they were allowed to pay the equivalent of the valuation in grain. This plan, known as *amaldari*, appears at first to have given mutual satisfaction, for the tenant could cut the crop as soon as it was ripe, store it and sell it as he pleased, while the landlord was relieved from the vexatious task of watching the crops, dividing them and carrying off his share. Unfortunately it lent itself to grave abuse, especially on the part of the agents, who in selecting the time and in making the actual appraisement have the tenants at their mercy. The system is now detested by the cultivators, whereas the landlords cling to it with the utmost tenacity, knowing well that conversion to cash rents would deprive them of much of their unjust gains.

Though the cash-rented area has increased greatly of late, much of the land is still held on grain rents, especially in Hasanpur, Amroha and Thakurdwara, the area being 685,283 acres in 1872 and 349,392 at the recent settlement. The *butai* system prevails in Amroha and *amaldari* in Hasanpur, the landlords adopting either as they please, and varying the practice to suit their convenience, while elsewhere the *kharif* is usually appraised and the *rabi* divided. The system is not unpopular in small estates held by resident proprietors who can attend to the matter themselves and see that undue delay is not incurred, provided the share taken by the landlord be not excessive. This share is usually one-half, but custom varies and in parts of the Ganges *khadir* it sinks as low as one-fifth but various additions are always made to compensate the landlord for his expenses, such as the weighman's dues and the cost of crop-watching known generically as *kharch*. These dues are sometimes increased in the most oppressive manner and

are made to include such imposts as *khakiuna*, an allowance for the dust supposed to be mixed with the landlord's grain; *biyaha*, a benevolence raised when a wedding occurs in his family; and *nazar*, an offering made to the agent in return for his trouble in supervising. In the case of *batai* the actual crop is divided after deducting the amount given to the reapers, and a similar allowance, usually four *seers* in the maund, is made in *amildari*. The latter system is of a two-fold nature, payment being made either in grain or, as is more frequently the case, in its cash equivalent. The grain is converted in cash at one *ser* per rupee less than the market rate, a custom which doubtless arose from the difference between the prices prevailing at harvest, and those ruling at other times, but one which presses hardly on the tenants with the high rates now current. In Hasanpur the system is further abused by the addition of a cess called *dhala* or *malba*, varying from two pice to four annas in the rupee. It has been declared illegal, but the tenant is helpless. Such abuses occur principally in large estates, where an unscrupulous agent has abundant opportunities for extortion. He can easily ruin a refractory tenant by delay in *batai* or by unfair appraisement, and although legal redress is obtainable, it is generally ineffective, resistance only meaning further oppression in the future. Both systems cause interminable disputes and constant friction, so that in most villages the tenants look on cash rents as the only means of escape from an intolerable situation. Moreover the economic loss is very great since the tenant will take no pains to improve his holding and enrich the landlord, while in grain-rented villages the cultivation is far less stable than where cash rents prevail.

The system of charging cash rents for special crops is inseparable from that of grain rents. The crops in question are sugarcane, cotton and fodder crops, while frequently maize, hemp, tobacco and garden produce are similarly treated. The rates are very high, but a rebate of one-tenth is almost invariably given, even for a full crop, while a further allowance is made in bad years. The recorded *zabti* rates range from Rs. 9 6 to Rs. 26 6 for sugarcane grown in land which has lain fallow in the previous year, from Rs. 6 4 to Rs. 12 8 for sugarcane raised in fields which have borne a *kharif* crop in the preceding autumn from Rs. 4 8 to Rs. 9 6 for cotton

from Rs. 3·2 to Rs. 8 for maize; from Rs. 2·4 to Rs. 6·4 per acre for fodder crops.

The area paying ordinary cash rents rose from 476,369 acres in 1872 to 678,439 acres at the last settlement, and has since increased greatly, though it remains to be seen whether the pressure exerted by the landlords will be great enough to induce the tenants to revert to a system of grain rents. The average rate per acre was Rs. 4·45 per acre as compared with Rs. 3·57. Similarly the occupancy rate rose from Rs. 3·56 to Rs. 4·03, and that of tenants-at-will from Rs. 3·57 to Rs. 5·46, showing increases of 13 and 52 per cent. respectively; but actually the rise has been greater, since in the grain-rented tracts a large amount of commutation took place in land of much inferior quality to that previously held on cash rents, most of which was confined to the rich fields lying close to the village sites. The incidence too has been affected in the case of tenants-at-will by the extensive reclamation of poor land during the thirty years in question. The averages in fact are of very little use, since even among occupancy tenants the variations are very marked, old holdings of this class paying but Rs. 3·6, where the rents have been enhanced, and Rs. 3·39 where they have been left untouched, as compared with Rs. 4·72 paid by tenants of twelve years' standing. Moreover there is an immense difference between the rates paid in the different parts of the district, and even in separate tahsils the variations are very marked. The average for Bilari, the highest rented tahsil, is Rs. 4·5 for occupancy, and Rs. 6·62 for other tenants; while in Hasanpur the corresponding figures are Rs. 3·14 and Rs. 4·16. Further details will be found in the several tahsil articles.

A very considerable area is sublet, amounting at the settlement to 100,110 acres, of which 18,903 represents proprietary cultivation, the bulk of the remainder being included in occupancy holdings. Of the whole amount 34,425 acres are grain-rented, while the remainder is let at usually high rates, the average cash rental for *shikmas* or sub-tenants being as much as Rs. 7·5 per acre.

The *padhans*, to whom reference has been made in a preceding page generally pay a lower rent than other tenants and in most parts of the district enjoy great influence. In Amroha where

the office is usually hereditary, they are formally installed with the ceremony known as *pargihandi*, but in Sambhal and Hasanpur they are of little importance. In Bilari a *patwar* is to be found in most villages and is universally respected, but sometimes the office is distinct from that of the *mukhtar* or headman. In Moradabad and Thakurdwara the privileges of the *patwar* are almost extinct in cash-rented villages. In stable and highly cultivated tracts their position has become more or less nominal, the duties of the office being confined to helping the landlord's agent or to entertaining the *zamindar* when he visits the village. Sometimes he receives a rebate of rent or else he obtains a small cash salary; but where rents are paid in kind, he invariably gives a smaller share to the landlord and his *zabt* rates are less than those of other tenants. It is only in backward tracts that the *patwar* is still a personage of importance; for his primary duty is to introduce new tenants, either to increase the existing number or to break up fresh ground, the conditions being similar to those prevailing in the Tarai, where the demand is for men and not for land.

In the cash-rented parganas the condition of the tenants is good on the whole, and the fact that in many instances they have been able to purchase shares in their villages is a proof of their prosperity. They have derived much benefit from the general rise in the value of agricultural produce, and the large occupancy area has protected them from the evils of rack-renting. Doubtless there are several landlords who are oppressive, but as a rule the tenants are well treated and remissions are freely given in bad years. In Thakurdwara too the relations are generally satisfactory in spite of the prevalence of grain rents, but there the landlords generally look to the development of their estates and in many parts they are compelled to treat their tenants with consideration, if they desire to keep them in their villages. Conditions are very different in Hasanpur and Amroha. In the latter there is no reason why grain rents should still exist, since the taluk is not precarious to any extent, but the Saiyids cling to them partly from greed and partly from pride, fearing to lose their authority over those whom they have always regarded as slaves. The landlords are usually non-resident and the management is left to a rapacious body of agents and *hauklars* or watchmen. Most of the Saiyids are poor

ignorant of agriculture and unacquainted with the principles of estate management, while they are grossly misled by their underlings. The tenantry have been worn down by centuries of oppression and dare not dispute the authorities of the *muasafidars*, though they are prone enough to air their grievances in their absence. Much the same state of affairs is to be found in Hasanpur, where the system of grain-rents might work admirably if conducted on fair and generous terms, but the people, through long oppression, have lost all sense of manliness and independence, though the resentment is very fierce and the feeling between the two classes is deplorable. Matters have been rendered worse by the number of commutation cases brought before the settlement courts, for the landlords consider the step a blow to their prestige and a loss to their purses.

Although they are doubtless the victims of oppression in many cases, the agriculturists of the western tracts are generally in fair circumstances. There are few signs of actual poverty and indebtedness is not prevalent in any unusual degree. Elsewhere the condition of the people is generally good, notably in Bilari and Moradabad, where most of the cultivators are in easy circumstances. The same may be said of Thakurdwara, but there the climate is bad and the physique of the people is consequently inferior. Everywhere the cultivators have benefited by the rise in prices, and if matters are not so favourable as in the Duab, the improvement in the general prosperity is very distinct. The position of the landholders is in most cases satisfactory. The overgrown co-parcenary communities have suffered to some extent, but this is usually due to the improvidence and extravagant habits of the Rajputs, while the Amroha Saiyids suffer from their ignorance and lack of ability. The industrial classes are practically confined to the towns and they again have advanced far in material prosperity. Trade has expanded enormously and wages have risen, there is no lack of employment, and if the cost of living is greater than was formerly the case, it is generally considered that there has been a marked improvement in the standard of comfort.

CHAPTER IV.

ADMINISTRATION AND REVENUE.

Moradabad forms part of the Rohilkhand division and is in charge of a magistrate and collector. The sanctioned magisterial staff consists of a joint magistrate and six deputy or assistant magistrates and collectors, one of whom has less than first-class powers. There are also the six tahsildars and a number of honorary magistrates, including the benches sitting at Moradabad, Sambhal and Chandausi for the trial of cases occurring within municipal limits. The chief appellate court is that of the district and sessions judge, who also has civil jurisdiction throughout the district. There is an additional judge, who holds sessions at Bijnor and Budaun, as well as a subordinate judge and the munsifs of Moradabad city, Moradabad Haveli, Sambhal, Amroha and Chandausi. The Thakurdwara tahsil is included in the jurisdiction of the Haveli munsif, while Hasanpur is divided between those of Amroha and Sambhal. Other gazetted officers attached to the district are the superintendent of police, an assistant superintendent, the civil surgeon and an assistant, the district surveyor, the assistant opium agent, the superintendent of post-offices, the postmaster and the headmasters of the district school, the Amroha high school and the normal school at Moradabad.

On the cession of Rohilkhand to the Company in 1801 Moradabad was made the headquarters of a district which embraced almost half the province. It included all Bijnor, most of Budaun and a part of Bareilly, but in 1805 five parganas of Budaun were transferred to Bareilly and in 1817 a large area, roughly corresponding with the present district of Bijnor, was made into a separate charge under the designation of northern Moradabad. In October 1823 the Budaun district, at first known as Sahaswan, came into existence and five more parganas were taken from Moradabad, while in 1837 or thereabouts Saran was transferred to Bareilly. In the same year Bijnor was finally separated from Moradabad, but the latter still included the Kashipur tahsil, which was not made over to the Tarai till 1870. Parts of this subdivision comprising

pargana Jaspur and certain villages of Bazpur and Kashipur itself had been given to the Tara in 1858, while at the same time some villages from the Moradabad and Thakurdwara taluqs were assigned with other territory to the Nawab of Rampur, in recognition of his loyal conduct during the Mutiny.

At first the area comprised in the existing district included a large number of parganas, in most cases of small size and often consisting of many scattered blocks or even single villages. These parganas were too minute and too scattered to serve any useful purpose as administrative units, and accordingly in 1844 the area was divided into seven large parganas or taluqs, of which six have remained unaltered, while the seventh, known as Kashipur, which embraced the old parganas of Kashipur, Jaspur, Bazpur and a few villages of Thakurdwara, Chaupala, Sarkara and Afzalgarh, now forms part of the Nami Tal district. Of these six taluqs, which constitute civil and revenue subdivisions, Moradabad includes the old parganas of Chaupala and Sarkara together with a portion of Mughalpur, Thakurdwara parts of Islampur Bahru and Seohara and most of Mughalpur. Bilautia those of Deora, Sondara, Naraul, Kundarkhi and Sahaspur, Sambhal those of Baldi Sambhal, Haveli Sambhal, Bahjor, Sirsi, Majhaura and Neodhana, Amroha those of Amroha and Rajabpur with portions of Islampur Bahru and Seohara, and the Hasaupur taluk is made up of Hasaupur, Dhaka, Tigri, Dhabarsi, Ujhari, Bachhraon and part of Azampur Basita. Practically all traces of these old parganas have long disappeared and their places have been taken by the taluqs, which are now generally spoken of as parganas by the people.

The information available with regard to the early fiscal history of the district is extremely meagre, but the general revenue policy was identical with that adopted in the rest of Rohilkhand. On the introduction of British rule the revenue imposed by the Oudh government was collected, but the amount is not recorded, though it was very much less than that realised by the Rohillas. At the close of 1802 Mr. Leycester made a summary settlement for three years, based on rough statements of village areas and rentals furnished by the pargana officials as well as valuations of the produce yielded by the various soils in each village. There

was thus little difficulty in fixing the revenue, but the practical absence of proprietary right and of persons from whom engagements could be taken led to the adoption of a farming system, whereby the right to collect rent and pay revenue was leased to the highest bidder who could furnish the requisite security. As the demand already deduced was fixed as the upset price, it of necessity followed that the leases were too high, the old landholders being compelled to bid against all-comers for the preservation of their livelihood and their holdings. The revenue appears to have been progressive, the maximum for the present district being Rs. 7,34,703.*

This settlement worked indifferently. It opened with a year of famine, and then came the disastrous raid of Amir Khan Pindari, who in the course of 29 days plundered every village of any size in the district. The former cause had resulted in heavy balances, while the confusion wrought by the Pindaris rendered it necessary to employ a military force to collect the revenue; so that in 1805 the collector requested sanction to the suspension of more than six lakhs.

A second settlement for three years was made by Mr. Leycester from 1805-06 to 1807-08 inclusive on similar terms. It appears to have been an improvement on its predecessor in that ever endeavour was made to take engagements from the village *samindars*. The advantage to the latter, however, was somewhat doubtful for though the *samindar* was temporarily obscured while his village was under farm, he could emerge at the close of the term and resume his old position; whereas if he consented to pay an excessive demand and failed in the attempt, his rights, ill-defined as they were, would be sold and thus vanish altogether. In this and the succeeding settlements a large number of estates were alienated owing to the harsh application of the law of sale and also by the fraudulent action of the subordinate officials: a course of action which was rendered easy under a system whereby the tahsildars were merely contractors receiving a percentage on the collections in lieu of salary. The revenue, however, which amounted to Rs. 7,50,177, seems to have been collected without much difficulty.

The third settlement was made by Mr. Lloyd for a period of four years, from 1808-09 to 1811-12. In order to obtain more accurate information as to the capabilities of the district, the tahsildars were required to furnish an estimate of actual produce of each village, the results of this inspection and the realised rentals of former years furnishing the basis for assessment. But here again, although further endeavours were made to ascertain the actual landholders, frequent recourse was had to farming and most of the villages were put up to auction as before. This involved a further increase in the demand, which now rose to Rs. 7,95,085. The settlement was remarkable for the attempt to enquire into revenue-free tenures, a task which proved so troublesome to complete in after years; and also for Mr. Lloyd's strong recommendation that the assessment should be made permanent. Hopes of such a permanent settlement had been extended at the first triennial assessment, but the idea was now definitely abandoned by the Board, who held that the district was imperfectly developed and that no such course could possibly be adopted in the absence of complete information as to the resources of the country. It seems that the revenue had been deliberately enhanced with some such idea in view, with the result that in the last two years heavy balances accrued and sales became alarmingly frequent. The large area held free of revenue and their own strength did much to protect the wealthier Musalman *zamindars*, but the smaller landholders, such as the Tagas of Hasanpur and the Rajputs of the Moradabad and Thakurdwara tahsils, suffered severely.

In spite of the experience gained, a further large enhancement was taken in 1812-13, when a fresh settlement was made for five years. This was subsequently extended for four periods of equal duration except in Thakurdwara, which came in for special treatment, the average demand for the last five years, from 1837-38 to 1841-42, being Rs. 8,91,779. At first the settlement proved most unsatisfactory, many of those who had engaged relinquishing their land, while the constant accumulation of arrears made it necessary to strike off large sums as irrecoverable. Nevertheless a great improvement had been effected by the extensive abandonment of the farming system and by the relaxation of the laws of sale

while the extensions of the term proved most beneficial in preventing the competition and irritation which had done so much harm in the past. The excessive amount of arrears led to the appointment of successive commissions to enquire into the condition of affairs in 1817 and 1820, but little good resulted, since it was firmly believed by the Board of Commissioners that the cause lay in the wilful deterioration of their estates by the landholders in the hope of obtaining easier terms, while the unpleasant fact of a crushing revenue demand was consistently ignored. Matters improved with the introduction of Regulation VII of 1822, which put an end to the practice of farming, but the system of assessment contemplated in that enactment proved too cumbrous and elaborate for actual use.

While other parganas enjoyed the benefits of the several regulations by which the fourth settlement was extended, Thakurdwara was subjected to continual revisions, on every occasion resulting in an increase in the demand. It was held that the tenure of the *mugaddams* or village headmen and the other revenue payers was a farming tenure only, and the farmers were not thought deserving of any moderation in the demand, the fact that the money must eventually be wrung from the cultivators being disregarded. Consequently the demand was fixed solely by competition, and before the effects of over-assessment had become apparent prices rose and the assets were immensely enhanced. Then came the settlement of 1827-28, when the *mugaddams* were induced to offer extravagant sums which they could never pay if prices fell. After two years this contingency occurred and the unfortunate people were ruined. Almost the whole of the pargana was sold and the tract deteriorated through neglect. In the ten years ending with 1837 no fewer than 174 estates changed hands, and though the demand was reduced from Rs. 2,75,058 to Rs. 2,42,412, every year considerable balances had to be written off. The reductions had been sufficient to induce the *malguzars* to retain their holdings in most villages; but in numerous instances it was a mere case of speculation on the part of farmers, who agreed to the demand in the hope that the approaching settlement would leave them in position on more favourable terms.

The ninth or the first regular settlement, as it is commonly called, was made under Regulation IX of 1833, which greatly simplified the procedure laid down under Regulation VII of 1822. Prior to the actual work of assessment the district was surveyed for the first time between 1831 and 1836. This was followed by the preparation of field maps and village records; but the results proved to some extent unsatisfactory. In about half the district, comprising Moradabad, Bilari and part of Sambhal, the detailed survey included only lands under cultivation or lately abandoned, while the waste lands were professionally surveyed. By deducting the latter from the total area of the village the culturable area was ascertained; but it was found that the professional returns were fabricated to make them agree with the figures given by the *amins*, and the attempt to assess on the so-called culturable area proved almost impossible. In the rest of the district the whole area was professionally surveyed, and in this manner an effective check was provided on the field measurements of the *amins*. The latter were notoriously corrupt: indeed this was almost inevitable, for while some were paid a cash wage, others were allowed to make what they could at the expense of the *samindars*; so that it is hardly surprising to find that in many instances barely one-fourth of the cultivated area was so recorded. The settlement officers endeavoured to correct the error; but the actual result was that the settlement had to be made on undetermined areas, rectification being virtually impossible owing to the various methods by which the figures had been doctored, and the primary data for assessment were purely conjectural. The difficulty was increased by the fact that the demarcation of soils was extensively vitiated by collusion between the landholders and the subordinate officials to whom the task had been entrusted. This was discovered at a late period, when there was no time for a thorough revision, and all that Mr. Money, the settlement officer, could do was to make a hasty inspection or to depute a deputy collector for the purpose. Mr. Money assessed the whole district except Thakurdwara, where the work was performed by Mr. R. Ker Dick. The former, in the case of cash-rented tracts like Bilari and Moradabad, classified the villages into groups according to the rental returns furnished by the *patwaris* and then he determined the assets by *mutlap ying*

the area of the villages in each class in which similar rates prevailed by the average of such similar rates. He next arranged the areas of each class under their various soils, employing for the purpose the three main divisions of *matiar*, *sawri* and *bhur*, each of which was subdivided into irrigated and dry. Having thus obtained the rental and the soil areas, he proceeded to evolve soil rates by establishing a ratio of value between the various classes of soil, taking irrigated clay and loam as thrice, and dry clay and loam and irrigated *bhur* as twice as valuable as dry *bhur*. The proportion was not constant, but the variations were rare and trifling. Applying these rates to the soil areas, he obtained a total assumed rental on which the assessment was calculated. Where rents were paid in kind, as in Hasanpur, he applied mean village rates, as ascertained by the deputy collector, to the survey areas and these gave a "deduced rental." The latter was compared with, the estimate of the *ganungo*, and if the two agreed approximately he took six-tenths of the higher figure as the demand for the pargana. The settlement officer then proceeded to calculate the rent-rates of each kind of soil in each class, but the absence of reliable information made such a task extremely difficult and it is no matter for surprise that in many villages of Hasanpur the distribution was extremely uneven. The methods adopted were radically unsound and the statistics on which Mr. Money had to work were hopelessly incorrect. The real basis of assessment was the estimates of the *ganungos*, and it says much for their moderation that the settlement proved on the whole satisfactory. In Thakurdwara, the assessment of which was completed in 1840, Mr. Dick relied chiefly on his personal knowledge of the capabilities and rentals of each village; and the difficulty which was subsequently experienced in that tahsil was due rather to the previous embarrassment of the landholders than to any inherent fault in the settlement.

The total demand for the present district amounted to Rs. 11,51,414, and though this involved a large enhancement, the settlement worked with remarkable ease and by its termination was decidedly light in its incidence.* The more severe coercive pro- were seldom applied only two cases of sale

* Appendix table IX.

and 47 of farm being on record, apart from the exceptional case of the direct management of 137 *mahals* in Thakurdwara between 1860 and 1863. That unfortunate pargana soon got into difficulties. Had it been administered like the Tarai and kept under direct management from the first, the *mugaddams* or *padhans*, as the village headmen are called, might have been kept in a state of prosperity, but for over fifty years every endeavour was made to eliminate direct management and by 1859 the landholders were so indebted that they could not meet even a moderate and reduced demand. The great majority of the *zamindars* fell into the clutches of a capable and unscrupulous money lender named Baijnath, who preferred to extort the utmost from successive victims rather than take into his own possession highly precarious land which depended, as now, almost wholly on a single crop. To reduce the demand would be merely to swell the banker's profits. No one would invest capital in Thakurdwara, and consequently there was no hope of replacing the ruined proprietors by people of more wealth and enterprise, so that the only apparent remedy was to resort to direct management. The experiment proved a failure, for there were no means of compromising the creditor's claims or of preventing the civil courts from transferring the proprietary rights to him. Though it was soon abandoned, it still had a good effect, for the fear that direct management might be continued and the ignorance which prevailed as to the powers of Government served to check the practice of borrowing, while the rise in prices at this period enabled the less deeply involved *samindars* to compound with their creditors and escape absolute ruin. Nevertheless a very large area passed into the hands of Baijnath or his son Mukand Ram, and by the end of the settlement few of the old *padhans* were left as proprietors. The term of the settlement was originally fixed as twenty years, but it was afterwards extended on account of the Mutiny and other causes of delay in revision. During its currency the revenue increased by Rs. 6,095 on account of alluvion, Rs. 64,151 owing to resumption of revenue-free holdings and Rs. 4,800 for other reasons; while the loss for the same period was Rs. 6,352 for diluvion, Rs. 4,979 for over-assessment and Rs. 12,841 for other causes, including the acquisition of land for public purposes. The

net increase was therefore Rs. 50,054, bringing the total up to Rs. 12,01,468 at the expiration of the term. The resumption of the revenue-free grants was the result of several successive enquiries. Before the settlement took place, a detailed examination had been made of every such holding exceeding 10 *bighas* in area; while from 1837 to 1841 special officers were deputed to determine the validity or otherwise of the claims, their proceedings being submitted for sanction to the Board of Revenue. Subsequent resumptions were due to confiscations for rebellion, to the expiration of life tenures and to the results of further investigations. In some instances old decisions were reversed; and the sum of Rs. 10,053, representing the assessment of lands, particularly in the *gasba* of Amroha itself, which were proved to be free of revenue, had to be struck off the roll.

It was obvious that the next revision would result in a large enhancement of the revenue, owing not only to the general lightness of the expiring demand, but also to the fact that there had been a remarkable rise in the value of both agricultural produce and landed property. Transfers had been very numerous, it is true, involving about one-half of the district, but the average price had risen from Rs. 6-3-11 per acre in the first to Rs. 15-0-5 in the third decade. Operations commenced with a cadastral survey, begun in 1870, Moradabad being one of the first districts in which this system was adopted. In November 1872 Mr. C. H. T. Crosthwaite was appointed settlement officer with Mr. D. M. Smeaton as assistant. Work was carried on during the next three years in Moradabad, Bilari and Thakurdwara, but in 1875 Mr. Smeaton took charge as settlement officer on Mr. Crosthwaite's departure, with Mr. T. R. Wyer as assistant. The latter left in 1877, and a year later his place was taken by Mr. E. Alexander, who from April 1879 remained in charge of the settlement till its completion in the end of 1880. The duration of the work rendered the cost excessively high in comparison with that of many districts, the average being nearly Rs. 400 per square mile, exclusive of the survey.

After the preparation and attestation of the records, soils were de and circles framed. The classification was based as before on natural soils but was of a much more elaborate character

though in the next process of evolving standard rates more reliance was placed on the recorded cash rents and the results of personal inquiry than on the minute variations in the quality of the soil. In the grain-rented areas the standard soil rates obtained by induction from existing cash rents were tested by the rents fixed in commutation suits; but the rates actually adopted for assessment purposes were largely based on assumption and not on the recorded figures. The gross recorded rental was Rs. 26,88,427, while the assets obtained by the sanctioned standard rates were Rs. 33,92,955, the difference being very marked in every tahsil except Hasanpur. Of the latter amount Rs. 5,19,925 represented the estimated rental of revenue-free land, and the amount of the remainder taken as revenue was Rs. 14,30,638 or very little less than 50 per cent.* The increase amounted to 19 per cent. above the expiring demand, and was confined to the four tahsils of Moradabad, Bilari, Sambhal and Amroha. Since the settlement of 1840 cultivation had largely extended, communications had been much improved, trade had developed, prices and rents had risen and the greater stability of agriculture had been exemplified by the extensive commutation of grain rents into cash payments. The enhancement would have been greater but for the precarious character of two tahsils and the reduction of the Government share in the assets from two-thirds to one-half. The settlement was sanctioned for a period of thirty years from the 1st of July 1878.

The conditions varied so greatly in the several tahsils that it is impossible to discuss this settlement as a whole. The Moradabad tahsil was heavily assessed at first, since prospective assets were taken largely into account: but rents rose rapidly and the methods adopted were soon justified by the results. Thakurdwara too was somewhat severely treated so as to avoid a reduction, but the redeeming feature was the elasticity of the rates, which were applied with much discrimination in individual cases. Mr. Smeaton's assessment of Bilari was very satisfactory and Amroha was treated with great moderation; but in Sambhal insufficient allowance was made for the unstable nature of the *bhur*, so that it became necessary to revise the revenue of 34 *mahals* in 28

villages. The reduction amounted to Rs. 2,502, though five years later the reduced demand was raised by Rs. 491. The settlement was least satisfactory in the case of Hasanpur. There the average of two years had been taken to give a normal cultivated area although the calculation should have been made on the figures of a much longer period, with the result that the area assessed was too small in the better tracts and too large for the poor circles. This gave a very unequal assessment and the subsequent readjustments were very numerous. Still the collection of the revenue never gave much difficulty save in the case of large coparcenary communities and in those villages which contain many *malks*; the trouble caused by the latter being of course independent of any severity of the demand. The more stringent coercive processes were seldom brought into play. There were no cases of annulment or sale and transfers occurred in six instances only; while suspensions and remissions proved necessary in the seasons of famine alone.

Revisional operations commenced in October 1903, when the survey was begun. This extended to the whole of Thakurdwara and Hasanpur and to portions of Sambhal, Amroha and Moradabad, 1,568 villages out of 2,930 being resurveyed. This was followed by the attestation of records and in October 1905 Mr. H. J. Boas took over charge as settlement officer, with Mr. W. Gaskoll as assistant, the latter being entrusted with the tahsils of Thakurdwara, Bilari and Amroha. In the first year Moradabad and Thakurdwara were inspected, in the second Sambhal and Bilari and in the third, 1907-08, Hasanpur and Amroha. The new settlement came into force on the 1st of October 1908 in all tahsils except Amroha and Hasanpur, where it was postponed for a year, and will terminate in 1937 in Moradabad and Bilari, in 1938 in Sambhal and Thakurdwara and a year later in the remaining tahsils. The total cost of the operations, including Rs. 85,120 for the survey, amounted to Rs. 4,31,269, which gives an average of Rs. 188 per square mile, the settlement coming to a close in the summer of 1909.

The settlement officers found a general increase of 10·27 per cent. in the cultivation of the stable portions of the district and of more than 50 per cent. in the large precarious area. Prices and cash rents had risen largely so that a substantial enhancement of

the demand was anticipated from the first. Added to this, the population had increased, communications had improved, trade had expanded and a large area formerly held on grain rents was now paying in cash. The first step taken by the settlement officers was the demarcation of soils, and to this very careful attention was given, the classification of the former settlement being rejected as no longer suitable. This was followed by a minute analysis of the recorded rents, so as to obtain a sound basis for the selection of standard rates. For this purpose use was made chiefly of selected holdings of tenants who had acquired occupancy rights since the previous settlement, and had been in possession for 20 years and upwards. In a few cases, such as the *Bhur* tract and the Ganges *khadir*, the cash-rented area proved too small for the purpose and adjustments had to be made to suit the requirements of each individual case. The extensive area under grain rents formed the predominant feature of the settlement, but it was found that, with a few unimportant exceptions, the standard rates adopted for cash-rented areas were equally applicable soil for soil to grain-rented holdings. It appeared that almost everywhere the latter were of an inferior description, and that the standard rates framed for corresponding soils held on cash rents agreed very closely with the results obtained by an actual valuation of the grain rents. There was consequently little difficulty in determining the assets of the occupancy area whether rented in cash or in kind, modifications being introduced to suit peculiar conditions. The non-occupancy holdings were more troublesome, owing to the remarkable height of the recorded rental. The rise in competition rents had been very striking, especially during the past few years, and was attributed to the rise of prices, especially in the case of wheat, which had stimulated the landlords to enter on a campaign of ejectment, with the object of preventing the acquisition of occupancy rights and of securing for themselves a share in the rising profits of the cultivators. The rents of non-occupancy tenants had been forced up and it was held unwise to accept the recorded rental as stable; so much so indeed that the accepted valuation was fully 12 per cent. less than that shown as actually paid. Proprietary cultivation was valued at standard rates, but liberal reductions were made for *sir* in the case of coparcenary communities,

though little was allowed for substantial proprietors who habitually sublet land of this description. The *sayar* income, chiefly on account of grazing land and tanks used for the cultivation of waternuts, was leniently treated, and a very small rebate was allowed for improvements. Another point which demanded the closest attention was the area to be assessed in the precarious tracts. As a general rule the average cultivated area of 20 years was adopted, though if that of 12 years was substantially different a mean was struck between the two. While real extensions of a presumably permanent nature, especially in the *bhur*, were considered fairly liable to assessment, no less than 74,383 acres with an estimated rental of Rs 1,67,337, mainly in Hasanpur and Sambhal, were excluded from assessment in the revenue-paying area alone; the actual area assessed being 10,56,867 acres or 5·4 per cent. more than the average for the past 23 years. In this manner the assets finally accepted were Rs. 36,83,392, and of this Rs. 17,54,928 or 47·64 per cent., were taken as revenue, representing an enhancement of 21·16 per cent on the former demand and falling with an incidence of Rs 2·01 per acre assessed or Re. 1·91 per acre of actual cultivation. The latter incidence ranged from Rs. 2·5 in Bilari and Rs. 2·38 in Moradabad to Re. 1·79 in Thakurdwara and Re. 1·17 in Hasanpur.* In a few villages of the *bhur* a special form of engagement was adopted, entitling the holders to a temporary reduction should the cultivation fall below a certain minimum. The demand as stated above does not include that nominally assessed on the large revenue-free area of 232,937 acres. This was fixed at Rs. 4,01,091 for the purposes of determining cesses, the fixation of occupancy rates and the decision of applications for commutation of rent. This nominal demand amounts to Rs. 2,52,548 in Amroha, Rs. 43,700 in Moradabad, Rs. 35,814 in Hasanpur, Rs. 34,532 in Sambhal, Rs. 18,241 in Bilari and Rs. 16,256 in Thakurdwara, the area concerned being far larger than in any other district of the United Provinces. The assessment was made on the usual lines, but was usually fixed in round figures at half assets. As noted in the preceding chapter, some of the revenue-free *mahals* pay a fixed *nazrana*, amounting in the aggregate to Rs. 24,773. It should be observed that in cases

where the enhancement was large a system of progressive increase was adopted; the total revenue being reached in the eleventh year, whereas the initial demand was Rs. 17,02,582 and that of the sixth year Rs. 17,34,958.

The large number of alluvial *manals* along the Ramganga, Kosi and Ganges were resettled with the rest of the district, but only for a period of five years, in accordance with the usual rules. Those in the Moradabad and Thakurdwara tahsils, aggregating 251 and 278 *mahals* respectively, were last settled in 1910-11; while the 83 *mahals* in Amroha and the 157 in Hasanpur were assessed in 1907-08.

In addition to the regular demand, cesses are paid to the amount of 10 per cent. on the gross revenue, including that nominally assessed on the revenue-free holdings. This 10 per cent. local rate represents the old cesses introduced from time to time for the maintenance of roads and ferries, the pay of the rural police, the establishment of a district post and the support of schools. They were amalgamated in 1871 and the funds were made over to the district committee. A further rate of two per cent. was added in 1879, but was abolished in 1905, while a year later saw the withdrawal of the four per cent. *patwari* rate, which had been in existence since 1889, though it had previously been levied at different times for varying periods from 1860 onwards. The sum realised on account of cesses in 1907-08 was Rs. 1,72,627, the amount paid in the various tahsils being shown in the appendix.*

In the earliest days of British rule the duty of providing an efficient force of police in all parts of the district save the large towns was imposed on the tahsildars, who were then mere contractors for the revenue. In the towns a force was raised by the magistrate, but the disturbed state of the country and the general prevalence of crime soon showed the uselessness of the rural police, who were under strength, ill-paid and wholly inefficient. Matters reached such a pitch that a military force had to be employed for a considerable period. The tahsildars were relieved of their police duties and a large body of local police was formed. They were distributed among a number of stations in different parts of the district while for the

suppression of dacoity and other crimes of violence, which for a long time were rife in the *khadir* and in the jungles of the north, a detachment of one of the provincial police battalions, organised as irregular troops, was more or less permanently employed in the district. In 1844 or thereabouts, by which time dacoity by armed bands had been practically suppressed, the police force was reorganised and the district was divided into a number of demarcated circles, grouped so as to correspond as far as possible with the boundaries of the fiscal subdivisions. The next great change took place after the Mutiny, when the regular police became a provincial force and the number of circles was largely increased. They were of different classes and numbered 19 in all, exclusive of 13 fourth-class stations or outposts. Subsequent changes were unimportant; additional stations being added at Didauli on the Meerut road and at Mughalpura in the city, while that of Bilari and six outposts were abolished and four others added in their place. In 1906 there were 20 stations, located at Moradabad, Mughalpura, Mundha and Manpur in the Moradabad tahsil, at Thakurdwara and Dilar in Thakurdwara; at Chandausi, Kundarkhi, Mainather and Seondara in Bilari, at Sambhal, Asmauli and Bahjoi in Sambhal, at Amroha and Chhajlait in Amroha, and at Hasanpur, Rehra, Bachhraon and Tigr in Hasanpur. Didauli and Mughalpura had hitherto been outposts, but were raised to the position of police stations in 1903. There were also outposts in the cantonment and at Sirswan, Paikbara, Darhial, Aghwanpur, Said Nagh, Jeora, Rajhera, Sirsa Sarai and Rajabpur. The general reallocation of 1908 resulted in the abolition of eight of these outposts, on the ground that the introduction of railways rendered the patrolling of the roads and the protection of traffic no longer necessary, only those at Rajabpur and Moradabad cantonment being retained. The Mughalpura station also was made an outpost, while those of Seondara and Kundarkhi were abolished, a new *thana* being built in their place at Bilari. This leaves a total of 19 stations, with an average area of 121 square miles to each circle. The boundaries have been rectified as far as possible, but they still in a few cases extend into more than one tahsil and the arrangement which results in some inconvenience

The control of the police force is vested in a superintendent, subordinate to whom is an assistant superintendent, as well as a reserve inspector in charge of the armed police and the civil reserve, a prosecuting inspector and two circle inspectors. The present distribution of the force is shown in the appendix.* The Act XX towns maintain their own *chaukidars*, who are paid from the proceeds of the house-tax. In the villages the rural *chaukidars* are maintained from local funds, as has been the case since 1873, they were formerly the paid servants of the landholders, their remuneration consisting of either a cash wage or a grant of land. The road watchmen, who patrol the main roads, are similarly paid from local funds.

The police training school for junior gazetted and other officers of the police force was moved from Allahabad to Moradabad in 1901 and was located in one of the abandoned barracks. The institution is in the charge of a superintendent of police as principal assisted by a considerable staff of instructors and professors. The officers reside in the bungalows in the cantonment, one of which is utilised as a mess-house.

The criminal work of the district is heavy and in this respect Moradabad has always borne an indifferent reputation. In the early days of British rule the greatest difficulty was experienced in checking the depredations of dacoits, who for forty years were a regular pest throughout the lowlands of the west and in the north of Thakurdwara. Even to-day serious crime is unpleasantly common. It is probable that few of the old gangs of dacoits have been wholly eradicated and their repression is rendered far from easy by the proximity of the Rampur state and of the jungles of Budaun on the south-west and the Tazai on the north-east, all of which have long been utilised as places of refuge. There are also many wandering parties of Haburas and Bhandus, who frequently find their way into the district. The Bhandus seldom commit house dacoities, but confine their attention to the jungle roads, where they waylay pilgrims and travellers. The Bhandias, who reside mainly in Ramnagar, a village of the Thakurdwara police circle, are expert pickpockets and take heavy toll of visitors to the large fairs held in this and the adjoining districts. In the Ganges

khadar cattle theft is rife; the *dhak* and palm jungles in the circles of Rehra, Bachhraon, Tigrī and Hasanpur offering unusual facility for the concealment of the stolen animals. The crime is practised on a regular system which has been in existence for centuries. The professional organisers are called *thangdars* and the cattle are stolen by their agents, who pass on the animals from village to village with great rapidity. The chances of detection are very small and when the complainant has given up all hope of recovery, he is approached by some person who informs him that on a certain date he will find his cattle in a particular spot provided he pays down a sum of money. This blackmail, called *languri* or *phiroti*, goes mainly to the *thangdar*, the agents receiving a fixed commission on each head of cattle stolen. Cattle poisoning is rare but not altogether unknown. Murder and grievous hurt are fairly common, such crimes resulting as a rule either from sexual jealousy or from disputes over landed property. Among the low castes there is a system of transfer of women which differs little from actual sale, but in which the woman is a consenting or at least an indifferent party. The practice, however, frequently leads to trouble. Riots originating in disputes over land are not frequent, but there is a constant danger of religious riots in the large towns, especially Moradabad and Aunroha. the latter place being involved in a serious disturbance in 1902. In the towns too cases sometimes occur of coining and the forgery of currency notes. Two tables in the appendix give the statistics of crime for recent years.* As is usually the case, petty thefts and burglaries are the crimes most frequently reported, but the volume of serious crime is nevertheless unpleasantly large.

In former days the crime of infanticide was very prevalent in the district. The castes most addicted to it were the Ahars, Jats and Rajputs of the Katchua and Bargujar clans. A large number of villages were proclaimed in 1871 under the provisions of the Infanticide Act and the results were most beneficial. During the course of the next ten years many suspected villages were released and in 1881 the number remaining on the list was 47, of which 27 were inhabited by Jats, 13 by Ahars and 7 by Rajputs. During the next twenty years matters improved so markedly that

*Appendix, tables VII and VIII.

all the remaining villages were exempted and the special police establishment was withdrawn. The crime is now considered to be extinct, though it is probable that while those castes which in old days were notorious for infanticide no longer resort to actual murder, they are apt to pay less attention to their infant daughters than to their sons.

The district jail at Moradabad is situated near the district courts and offices, on the confines of the city and civil station. It is an old building, constructed on the usual pattern, and is rated as a prison of the second class. As is the case in most districts of the Province, it is under the superintendence of the civil surgeon. Various manufactures are carried on within the jail walls, the most important being those of cotton durries and carpets, matting made from *barb* and *munj* grass, country-cloth, blankets, wicker-baskets and mustard oil. The average daily number of inmates during the five years ending with 1908 was 386, of whom 10 were females. The jail also contains the civil prison and the magistrate's lock-up for persons under trial.

From the commencement of British rule up to 1861 the system of excise administration was extremely simple. The *abkari mahal*, as it was called, constituted a branch of the ordinary land revenue and the income therefrom consisted merely of the sale proceeds of farms. The right to manufacture and sell country spirit, hemp drugs, opium and other intoxicants was auctioned annually, contractors engaging either for single parganas or else for a group of parganas. The lessee was responsible for preventive work and the Government establishment was very small, but at the same time the receipts were quite insignificant when compared with the amount at present realised. In 1862 the distillery system was introduced and farming was abolished; all liquor being manufactured in the Government distilleries at Moradabad, Sambhal and Amroha by Kalwars, who paid a still-head duty on every gallon exported. The shops were auctioned, though for a time fixed license fees were charged instead of subjecting the shops to unlimited competition. The new system was not altogether satisfactory, since the more expensive distillery liquor could not compete with that smuggled in from Rampur and the Tarai. With the object of checking this illicit traffic recourse was again had to

farming in the case of the Thakurdwara tahsil in 1871. In 1882 Bilari was made an outstill area, and the following year saw three different systems at work; the ordinary distillery system in Moradabad, Sambhal and Amroha, the outstill system in Bilari and Thakurdwara and the farming system in Hasanpur. In 1884 Bilari and Hasanpur were brought into the distillery area, but without much success in the case of the former tahsil, for the local authorities strongly recommended the reintroduction of outstills to check the extensive smuggling from Rampur. In order to meet the needs of the case the strip of country along the whole eastern frontier was farmed in 1887, the rest of the district, except Thakurdwara, being under the distillery system. A year later the farmed area was reduced to a block served by the four shops of Darhial, Daulpuri, Burhanpur and Mohanpur in tahsil Moradabad, and in 1891 this was converted into an outstill tract. The Amroha distillery had been closed in 1886 and that at Sambhal followed in 1892, so that the whole district, save the outstill tracts, were now served by a single distillery. The cost of carriage to the more distant parts caused the price of liquor to rise and encouraged illicit distillation; and to counteract this a system of wholesale shops and depôts was introduced, though it failed to achieve its object and was dropped in consequence. Subsequent changes have been confined to the further reduction of the outstill area, but in 1908, when the distillery system was applied both to Rampur and to the Tarai, outstills were abolished altogether and the district became a single distillery area.

During the past forty years the revenue derived from country liquor has increased enormously. There has been no doubt a greater consumption of liquor, but this is not in the least proportionate to the rise in the receipts, which are due in part to greater competition and the better prices obtained in consequence for shops; the principal cause of the rise is the marked enhancement of still-head duty, which has increased almost three-fold. For the ten years ending with 1887-88 the average annual consumption excluding that of the outstill area, for which no returns are obtainable, was 22,651 gallons, paying duty at one rupee, while the average receipts from all sources, comprising duty, license-fees, outstills and farms was Rs 37,867. During the following decade

the annual income rose to Rs. 58,322 and the consumption to 25,545 gallons, still-head duty contributing Rs. 36,642. The returns for all years from 1890-91 will be found in the appendix. * From 1898-99 to 1907-08 the average annual consumption was 31,675 gallons and the total receipts were Rs. 95,109, of which Rs. 65,003 were derived from duty, Rs. 24,955 from licenses and Rs. 4,798 from outstills. In the last year all previous records were surpassed, though the consumption had often been exceeded, the total receipts rising to Rs. 1,32,336, of which Rs. 87,664 represented still-head duty. The consumption of liquor is not great as compared with that of most districts; and in fact is extremely small in the rural tracts, more than half the total amount being sold in the city of Moradabad.

The receipts from foreign liquors are not large, averaging Rs. 1,248 during the last ten years, and these are realised from licenses issued for the most part in Moradabad itself. There is a certain consumption of spirit manufactured at the Rosa works in the Shahjahanpur district, the taste for which is slowly spreading among the better classes. The fermented liquors known as *tari* and *sendhi* are of very little importance. The *khajur* or date palm, from which the latter is obtained, grows abundantly in the *khadir*, but the toddy palm is rare everywhere. The right to sell the juice of the trees is leased to contractors, who make their own arrangements with the landowners, but the average receipts from licenses is not more than Rs. 96 annually.

Hemp drugs in the form of *charas* and *bhāng* are consumed to a certain extent by the higher castes of Hindus, but the receipts from this source are relatively small. Though they have increased to a noteworthy extent of late, this increase has not been accompanied by a larger consumption, but rather the reverse. From 1878-79 to 1887-88 the average sum obtained from the licenses on import and vend was Rs. 6,723, and this rose in the following decade to Rs. 10,583, while for the ten years ending with 1907-08 it was Rs. 21,207. This result is due to the enhanced duty on *charas*, for whereas the average consumption from 1893-94 to 1897-98 inclusive, no earlier figures being available, was 708 maunds of *charas* and 125 4 of *bhāng* the annual averages for the

ten years following were only 28·05 and 80·05 maunds respectively.

With so large a Musalman population the consumption of opium is necessarily considerable. Very little is produced in the district, the cultivation of poppy having been prohibited altogether in 1887, prior to which date it had been permitted in certain tracts for some ten years; and though it was again introduced partially in 1901, the area under the crop is at present very small. There is consequently little illicit retention of crude opium by the cultivators, but constant trouble is caused by the operations of Rampur smugglers, who buy large quantities of opium and take it to Calcutta for shipment to Burma. This trade is extensive and well organised, the opium being either purchased from shops in Rampur and the adjoining districts or else obtained in a crude form from the cultivators and worked up into a very fair imitation of the article turned out by the Government factory. Many large seizures of illicit opium have been made recently in transit to Calcutta, and in most cases it was found that much of the opium had been obtained in this district. The drug is sold by the treasurer at Moradabad to licensed vendors, official vend at the sub-treasuries having been abolished in 1902, reintroduced in 1907 and again stopped a year later. From 1878-79 to 1887-88 the average amount sold was 53·5 maunds and the receipts were Rs. 23,057 annually. During the next ten years the corresponding figures were 52·8 maunds and Rs. 26,656, and for the decade terminating with 1907-08 they were 48·8 maunds and Rs. 29,745; the increased receipts, coupled with a reduced consumption, being attributable to the larger amounts realised from license fees.

Before the introduction of British rule the registration of documents was undertaken by the pargana *qazis* and *qanungos*, whose seal and signature were held sufficient proof of their genuineness. In 1803 an officer was appointed to superintend registration, under the title of the "registrar of the judge's court," and this system was maintained till the duties were made over to the Sadr Amin in 1832. The next great change occurred in 1864, when the district judge became the registrar and the tahsildars were made sub-registrars for the several tahsils. Since that date departmental sub-registrars have generally been substituted for the tahsildars, and at the present time there are eight offices in the district,

including that of the registrar, six offices at the tahsil headquarters and one at Chandausi opened in 1896. The work is heaviest at the Moradabad, Sambhal and Amroha offices, which together do nearly four-fifths of the whole business transacted. The average receipts for the five years ending with 1907-08 were Rs. 26,895 and the annual expenditure for the same period was Rs. 11,014, mainly on account of commission.

Stamp duties were first levied in 1803, the proceeds being the remuneration of the munsifs in whose courts the payments were made. It was not till 1824 that these officers obtained fixed salaries and the income from stamps was credited to Government. The Indian Stamp Act and the Court Fees Act, under which the various duties are now realised, represent the last stage in a long course of legislative evolution. The increase in the receipts have been very remarkable, especially during recent years. In 1877-78 the total was Rs. 2,17,000, of which Rs. 1,65,520 were derived from judicial stamps. In 1897-98 the figures were Rs. 3,01,700 and Rs. 2,30,740 respectively; while in the following ten years the average total receipts were Rs. 3,28,123 annually, of which Rs. 2,58,185 or 78·7 per cent. were derived from judicial stamps, the former rising in 1907-08 to the enormous figure of Rs. 4,31,193 and the latter to Rs. 3,26,467.* The tenancy legislation of 1901 was largely responsible for the growth in the volume of litigation and in the resultant expenditure on stamps: while the recent settlement has also been a factor of considerable importance.

Income-tax has been levied in various forms and with frequent interruptions since 1860. In that year a tax was imposed on all incomes, from whatever source derived, exceeding Rs. 200 per annum; but its collection proved difficult and vexatious, so that in 1861 the lowest taxable income was raised to Rs. 500 and the rates were reduced. In 1865 the tax was abolished, but two years later a license-tax on trades and professions came into force, to be replaced in 1868 by a certificate-tax on incomes of Rs. 500 and upwards. A year later this was replaced by a regular income-tax, renewed under Act XVI of 1870, at the rate of six pies in the rupee on all profits exceeding Rs. 500, whether agricultural or other.

This tax yielded Rs. 83,083 in the first year but in

1871 the assessment was only Rs. 25,370, and in the following year Rs. 21,090. The tax was then abolished and it was not till 1878 that a license-tax was again introduced, this bringing in Rs. 38,330 in 1880-81. The present income-tax dates from 1886, since which date the only important modification has been that of 1903, when incomes of less than Rs. 1,000 were exempted; those from Rs. 1,000 to Rs. 2,000 paying four pies and larger incomes five pies in the rupee. Tables given in the appendix show the details for the whole district from 1890-91 and those for the six tahsils and the city of Moradabad from 1899-1900 onwards.* From these statements it will be seen that the concession granted in 1903 had a material effect on the total sum realised; the average for the five years ending with 1902-03 being Rs. 60,698 and that for the following five years Rs. 50,368 annually. Those paying at the lower rate contributed Rs. 27,248 and Rs. 14,806 respectively in the two periods, whereas those assessed at five pies paid Rs. 24,529 and Rs. 26,047, which shows that the wealth of the district was steadily on the increase. The average income of those paying tax at five pies is Rs. 3,496 per annum, which is a rather low figure; but their number includes many wealthy grain-dealers, sugar-refiners, money-lenders, cloth merchants and legal practitioners. The bulk of the tax is paid in the towns of Moradabad and Chandausi, though a considerable proportion comes from Sambhal, Amroha and the small towns of the Hasanpur tahsil.

In the early days of British rule the only means of postal communication with the outer world was the mail line from Bareilly to Moradabad and Meerut. In the interior of the district there was no post whatever, official correspondence being transmitted through the agency of the police. At the time of the first regular settlement a district post was organised and a service of runners between Moradabad and the outlying police stations was instituted, the cost being defrayed from a cess levied on the landholders. In 1846 this district post was thrown open to the public and a fee of two pice was charged on the delivery of every packet. A great change took place in 1864, when the operations of the imperial post were widely extended: the object being to take over the principal mail lines and offices with the idea of absorbing gradually all district

offices with the exception of a few whose existence was demanded by administrative convenience but was not considered justified under the commercial principles of the post-office. The process was continued for a long period and in 1880 there were still ten district offices as compared with 13 under the management of the imperial authorities, but eventually in 1906 the district post was abolished finally and all the remaining offices were taken over. The number had in the meantime increased rapidly and in 1908 there were 40 offices in the district, of which a list will be found in the appendix. Seven of these, including the head office, are at Moradabad, while elsewhere there are sub-offices, at each of the tahsil headquarters and also at Chandausi, Kanth, Naugaon Sadat, Bachhraon and Dhanaura, as well as 23 dependent branch offices. The mails are carried as far as possible by rail, but a large staff of runners has to be maintained, since so considerable a proportion of the area is beyond the reach of railway communication. The work of the post-office has increased vastly during recent years not only as regards the carriage of correspondence, but also in connection with money order business and the savings bank.

There is a Government telegraph office at Moradabad and combined post and telegraph offices are maintained at Moradabad city, Sambhal, Chandausi, Bachhraon and Amroha. Besides these, railway telegraph offices are to be found at the various stations on the Oudh and Rohilkhand line, so that Thakurdwara alone of the tahsil headquarters is not within easy reach of a telegraph office.

The city and civil station of Moradabad were at first controlled by an official body designated the local agency, who disposed of an income derived from a house-tax, the proceeds being devoted to watch and ward, conservancy and improvements. The tax was afterwards collected under Act XX of 1856, and in 1863 the place was constituted a municipality. Similar treatment was extended to Chandausi in the same year, and in 1870 to the Act XX towns of Sambhal, Amroha and Dhanaura; but the last reverted to the status of an Act XX town in 1884. The same thing happened to Chandausi in 1875, though the municipality was re-established in 1886. The composition of the boards and the various forms of taxation in each case will be dealt with in the separate articles on the places in question.

In addition to Dhanaura there are several towns administered under Act XX of 1856. The measure was applied in 1859 to the present municipalities and also to Solah Sarai, Kanth, Kundarkhi, Bilari, Darhial, Sirsi, Thakurdwara, Bachhraon and Hasanpur, the last being extended so as to include Mubarakpur in 1877. Finally in 1893 Mughalpura was added to the list, making in all eleven towns. In each case a house-tax is assessed by a committee of the townspeople under the superintendence of the district magistrate and the proceeds are devoted to the upkeep of a force of *chaukidars*, the maintenance of a conservancy staff and minor local improvements. Details of the income and expenditure in each case will be found in the articles on the several towns concerned. Section 34 of Act V of 1861 is in force in the municipalities and in Hasanpur and Thakurdwara; while the Village Sanitation Act, 1892, has been applied to Kanth, Bahjoi, Bilari, Kundarkhi, Darhial, Mughalpura, Bhojpur, Pipalsana and Sarkara.

Outside municipal limits local affairs are controlled by the district board. This body came into existence in 1884, when it replaced the old district committee, formed in 1871, by the amalgamation of the road and ferry fund, school and other committees entrusted with the administration of the proceeds of the various cesses. As reconstituted in 1907 the board consists of 23 members, of whom 17 are elected, and the work done by the board is of the usual description, embracing the control of education, local communications, medical administration, vaccination, veterinary matters, cattle-pounds and many other subjects of a miscellaneous character. Details of the income and expenditure under the main heads for each year since 1890-91 will be found in the appendix.*

For a long period the district was extremely backward in the matter of education. In the early days of British rule the only schools were those of a purely indigenous type, in which children of the so-called educated classes learned the rudiments of Persian, Urdu or Hindi. These institutions were of a most inefficient and ephemeral character, save in a few rare instances, such as the Arabic school attached to one of the mosques in Amroha, a place which has ever claimed to be a seat of learning. This school is still in existence and attracts pupils from all parts of India. An

investigation made in 1846-47 into the condition of vernacular education showed that there were 329 schools with 2,837 pupils in all parts of the district, 70 of these being in the city of Moradabad and 50 in Amroha, while the rest were distributed among 108 towns and villages. In 1855 tahsili schools were opened at Moradabad, Amroha, Chandausi and Sambhal, others being started at Hasanpur and Thakurdwara a year later. Simultaneously the *halgabandi* system of village schools was introduced, but the whole structure collapsed during the Mutiny and, though the tahsili schools were re-established in 1859, the village schools were not re-opened for some time. A start was made in the Bilari tahsil in 1860, in Moradabad and Hasanpur two years later, in Sambhal in 1863, in Amroha in 1865 and in Thakurdwara some three years afterwards. In the meantime considerable progress had been made in other directions. In 1860 the American Mission opened a school at Moradabad and an anglo-vernacular school, guaranteed by the landholders, was established at Surjannagar, in imitation of the "subscription" schools in the Bijnor district. In 1863 the Moradabad high school was founded, the school-house being erected in 1868 on the model of the Bareilly college, while Government schools of the anglo-vernacular type came into existence in 1865 at Chandausi and Amroha, the latter being the parent of the present high school in that town. In 1868 a new departure was taken in the shape of schools for girls, started at Moradabad, Sambhal and Chandausi; and a few years later free municipal schools were established in the large towns. Between 1875 and 1885 education progressed but little, the chief cause being the lack of the necessary funds; but since the tahsili and vernacular schools have been supported by the district board the advance has been steady, while during the past few years rapid strides have been taken. The statement given in the appendix shows the surprising increase in the number of schools and scholars which has been effected recently, the latter rising from 6,253 in 1898-99 to 13,795 in 1908-09.* Annexed to this statement will be found a list of all the schools in existence in the latter year, exclusive of the private or unaided institutions of a purely indigenous type. These are mainly small and unimportant but a few are of a superior description such as the Amroha

* Appendix, table XVIII

Arabic school, the Islamia Madrasa at Moradabad and the schools maintained at various places by the Arya Samaj. In addition to the Government high schools at Moradabad and Amroha, there is a third school of the same type at Moradabad, supported by the American Mission and known as the Bishop Parker Memorial school. The same agency also maintains a large boarding school for girls at Moradabad, an anglo-vernacular middle school at Sambhal and a considerable number of primary schools for children of both sexes at Moradabad and the various out-stations in the district. A fourth high school has recently been started at Chandausi by the widow of a wealthy merchant of that town named Sham Sundar. The secondary schools managed by the district board comprise the middle vernacular institutions at Moradabad, Chandausi, Thakurdwara, Sambhal, Amroha, Kanth and Hasanpur, to each of which a boarding house is attached. The same authority maintains 52 upper and 79 lower primary schools and 20 girls' schools, while it gives grants-in-aid to 52 indigenous schools, a system introduced in 1896 and since attended with great success. The various municipalities maintain five girls' schools and give grants-in-aid to 22 primary schools, including one for girls, belonging to the Arya Samaj at Sambhal. Lastly there are two small schools supported at the cost of the Court of Wards.

According to the returns of the 1872 census 21,154 males, or 354 per cent. of the entire male population, and only one female could read and write, figures which, if correct, testify to the inefficiency of the girls' schools. At the same time the total seems to be overstated in the case of males, for by 1881 the proportion of literate persons to the whole population was 33 for males and 09 per cent. for females. There has since been a considerable improvement, the corresponding figures being 36 and 16 per cent. in 1891, while at the census of 1901 they were 373 and 28 per cent. respectively. The district is still extremely backward in the matter of education, but doubtless the next census will show a great improvement. Owing to the large number of Muhammadan cultivators and labourers, Hindus are relatively better educated than Musalmans the proportion in the case of males being 316 for the former and 344 per cent for the latter while in the case of

females the advantage on the part of the Hindus is more marked. As in the adjacent districts, at any rate on this side of the Ganges, the Persian script is more commonly employed than the Nagri. Of the whole literate population 51·9 per cent. knew the former and 36·4 the latter, while 9·4 per cent. were acquainted with both, the remainder being able to read and write in other languages, especially English, though the knowledge of this tongue has as yet made comparatively little progress.

Prior to the Mutiny the only hospital in the district was that at Moradabad, situated in the main street of the city, near the tahsil buildings. In 1866 branch dispensaries were opened at Chandausi and Bilari, followed by those at Sambhal and Amroha in 1873. Others were started at Hasanpur and Thakurdwara in 1886 and at Salempur in Hasanpur in 1903, while a female dispensary was founded at Amroha in 1898. The chief dispensary at Moradabad was rebuilt in 1904 and is one of the best in the United Provinces. All these institutions are under the management of the district board, the medical superintendence being vested in the civil surgeon. A mission dispensary for females was opened in 1876, but was closed in 1895, eight years before which date the Victoria Hospital for women was established at Moradabad. The latter is managed by the district board, while a second hospital for women has recently been built at Amroha, mainly through the liberality of the widow of Sahu Gobind Prasad. There is also the usual police hospital at Moradabad, as well as railway dispensaries at Moradabad and Chandausi. In the city of Moradabad there are two municipal dispensaries in the charge of *hakims*, as well as three small private dispensaries and several so-called medical halls. The amount of work done by these various institutions is very large. During the five years ending in 1908 the average annual attendance at the district board dispensaries was 126,517 exclusive of 6,925 at the Amroha female dispensary, while 11,373 women and children were treated each year at the Victoria Hospital in Moradabad. The cost of these hospitals is defrayed mainly from local and municipal funds, but those at Moradabad and the Salempur dispensary enjoy a certain income from invested capital.*

The district board derives a considerable income from cattle-pounds, which were made over to its management in 1899, the control having formerly been vested in the magistrate. The average net receipts from this source during the ten years ending with 1907-08 was Rs. 9,154 annually.* This of course does not include the income from the municipal pounds at Moradabad, Sambhal, Amroha and Chandausi, which are administered by the municipalities concerned. The district board pounds are located at all extra-municipal police stations and also at Mughalpur and Darhial in the Moradabad tahsil, at Narauli, Kundarkhi and Seondara in Bulari, at Surjannagar in Thakurdwara, at Sirsi and Sondhan in Sambhal, at Kanth and Rajabpur in Amroha, and at Dhanaura, Said Nagli and Sherpur in tahsil Hasanpur.

Cattle-
pounds.

* Appendix, table XV.

CHAPTER V.

HISTORY.

Practically nothing has been preserved of the early history of the district beyond the vaguest tradition. There are, however, some very ancient sites and these have yet to be explored. The most prominent is Sambhal, which was clearly an important Hindu settlement in the remotest times.* It is said to have been called Sabrit or Sambhaleswar in the *Satyug*, Mahadgiri in the *Tretayug* and Pingala in the *Dwaparyug*, while in the *Kaliyug* it received its present name. There are many old mounds in the town and in its immediate vicinity. The place is mentioned in the *Bhagavata Purana* as the spot where the next incarnation of Vishnu is to appear at the end of the *Kaliyug*, but that work is probably not of very great antiquity. The old mound known as Surathal is said to be called after a Raja of the lunar race, the son of Satyavana. It is certain that the country was included in the kingdom of northern Panchala and its capital was presumably at Ahichhatra in the Barcilly district. It came under the sway of Asoka in the 3rd century B.C., and afterwards appears to have been ruled by the Mitra princes of Ahichhatra till the invasion of the Kushans. Then came the Gupta empire, but no remains of that epoch have as yet been found, and afterwards it was held by the great Harsha Vardhana of Thanesar and Kanauj, who was possibly the same as the Siladitya mentioned by the Chinese pilgrim Huen Tsang, as the ruler of the country.† Later again came the Parihar domination, and then a local dynasty of Rathors sprang up in Budaun and Ahichhatra. Before the Musalman conquest Moradabad was certainly included in the Dehli kingdom of the Tomars, who were followed by the Chauhans, among the latter being the great Prithvi Raj. To him is ascribed the foundation of the celebrated temple of Vishnu at Sambhal, and there is no reason for disputing the statement.

* C.A.S.B. XII p 24.

† J.E.A.S. 1909 pp 101 446

It would appear that in early days much of the country was under forest and that the clearings were inhabited by aboriginal tribes, described in tradition as Ahirs, Gobris, Bhils, Bihars and the like. About the eleventh century there seems to have been an extensive colonisation by various Rajput tribes, which continued for a long period, and the most prominent among the new-comers were the Katchrias, a race which plays a very important part in the annals of the district, though nothing definite is known as to their origin. It is said that the Tomars held Sambhal from about 700 A.D. onwards and occupied the place till their overthrow by the Chauhans in 1150 or thereabouts, that Prithvi Raj built a fort in Sambhal and another in Amroha, and that in his day the Bargujars gained a footing in the district and established a principality by means of a judicious alliance with the Dor Rajputs of Bulandshahr. These traditions do not refer to the Katchrias, who either came later under the pressure exerted by the Musalmans in the west or else went at that time by another name. Another legend tells that the great battle between Prithvi Raj and Jai Chand of Kanauj took place outside Sambhal, but the statement, even if true, has little bearing on the history of the district.

Local tradition states that the celebrated but mysterious warrior, Sayyid Salar Masaud, traversed this district in his expedition into Hindustan and that he fought a battle at Shahbazpur, some four miles east of Sambhal, which is still commemorated by an annual fair. In 1196 Qutb-ud-din Aibak, the general of Muhammad bin Sam, better known as Shahab-ud-din Ghori, captured the city of Budaun, which thenceforward was held by the Musalmans, but no specific reference is made to the conquest of either Sambhal or Amroha, which became Muhammadan settlements at a very early date. The governors would appear to have been subordinate to the viceroy at Budaun, and it seems that by degrees they established their authority over the Ahirs, Rajputs and other Hindus of the district, whose leaders retreated to the east of the Ramganga, which became the western limit of the territory generically known as Katehr. That the people were not entirely subdued is evident from the many references to insurrections in the country. The first of these occurred in 1253 when Nasir-ud-din Mahmud crossed the Ganges at Hardwar and followed the foot of the hills as far as the

Ramganga, then marching southwards through this district to Budaun and inflicting a terrible punishment on the inhabitants in revenge for an attack made on his force.* The cause of this expedition is probably connected with the fact that one Malik Jalal-ud-din, who had been appointed to Budaun and Sambhal in 1248, had been compelled to abandon the latter district owing to the disturbed condition of the country. Similar trouble was experienced in 1266, when the whole of Katehr was in a state of insurrection and the chiefs of Amroha and Budaun were wholly unable to maintain order. Hearing of this, Ghias-ud-din Balban proceeded in person to Katehr and laid the whole country waste, ruthlessly slaughtering every Hindu that was found. The army was satiated with plunder and no further trouble was experienced in Amroha and Sambhal during that reign, it is interesting to note that roads were then cut through the jungles which had hitherto served as an impenetrable refuge for the Katchrias.† Another rebellion occurred, however, in the days of Jalal-ud-din Firoz, probably in 1290, and this was quelled in the same terrible fashion. The next reference to this district is connected with the invasion of the Mughals under Ali Beg Gurgan in 1309. Keeping close to the foot of the hills, they turned southwards through Bijnor into the Amroha territory, but were there opposed by Malik Kapur, who entirely defeated and practically exterminated them, taking their leaders captive to Dehli.‡ In 1315 the Sultan, Ala-ud-din Muhammad, quarrelled with his son Khizr Khan and sent him in disgrace to Amroha, adding that the prince might have all the territory north of that town as a hunting preserve, a statement which implies that most of the Bijnor district was then waste and jungle.§

Moradabad shared with the rest of Rohilkhand in the punishments inflicted during the reigns of Firoz Shah and his successors on the rebellious Katchrias under their celebrated leaders Kharag Singh and Har Singh. These Rajputs seem to have had several strongholds, such as Aonla and Kabar in the Bareilly district and Lakhnaur in the Rampur state, but their usual policy when attacked was to abandon the towns and avoid pitched battles by retiring into the jungles. Though often defeated, they were never crushed and they seem to have remained practically independent in

* E.H.I. II. 338 † *Ibid* III. 105 ‡ *Ibid* III. 47-128 § *Ibid* II. 554.

the country beyond the immediate reach of the Musalman governors, only paying tribute when compelled to do so by force of arms. The disturbances which prevailed during the reign of Muhammad bin Tughlaq encouraged the Katehrias to persevere in their contumacious attitude, but they remained quiet till 1379, when Kharag Singh murdered the Saiyid governor of Budaun.* Thereupon Firoz Shah sent Malik Daud to Sambhal with orders to ravage Katehr every year, and for six seasons in succession the Sultan himself proceeded thither to see that the task was effectually performed. The whole country was laid waste, so that not an inhabitant was to be seen; but the Katehrias merely retreated to their fastnesses in the forests and hills, biding their time till the strong hand of Firoz should be relaxed. Their opportunity came when civil war followed on the death of the Sultan, for in 1394 Sambhal was nominally held by Nusrat Shah, but the revenues were appropriated by the local chieftains of Sambhal and Amroha, who were not strong enough to undertake the repression of the Rajputs. The invasion of Timur in 1399 only added to the confusion, which was increased in 1407 by the expedition made by Ibrahim Shah of Jaunpur. Sambhal was then held on behalf of Mahmud Shah by Asad Khan Lodi, who surrendered after two days' siege and was replaced by Tatar Shah, an adherent of Ibrahim. The latter soon withdrew on the approach of Mahmud and Tatar Shah evacuated the fort, which was restored to Asad Khan. It was the general policy of the Jaunpur kings to conciliate the Hindu chieftains, and it would seem that Ibrahim had won over the Katehrias to his side, but the feeble Mahmud made no attempt to repress them beyond undertaking a hunting expedition into Katehr in 1410, an operation which he repeated in the two following years. On the last occasion he contracted an illness of which he died before reaching Dehli, and the throne was then seized by Khizr Khan, who is said to have led the army of Firoz against the Katehrias in the earlier campaigns. The latter had further incurred his displeasure by expressing allegiance to his rival, Daulat Khan Lodi, in 1413, in consequence of which he proceeded to Sambhal and laid waste the whole countryside before marching to take possession of Dehli.† Again in 1414

* E.H I IV 14, VI 229 † *Ibid.* IV 31, 32, 41 ‡ *Ibid* IV 45 47 50

Taj-ul-mulk marched from the capital and crossed the Ganges from Ahar into Katehr, driving Har Singh to the hills and compelling him to submit. Taj-ul-mulk then returned, following the course of the Ramganga as far as its junction with the Ganges, so as to attack the rebels of the Duab, and Har Singh remained submissive till 1418. In that year the same general had to attack Aonla, and after defeating the insurgents drove them across the Ramganga to the hills; but no further success was achieved, and in 1419 Khizr Khan in person scoured the jungles of the Sambhal district and the Ramganga valley and inflicted a severe punishment on the rebels. It was deemed necessary to despatch Taj-ul-mulk once again to Katehr in the following year to receive tribute from Har Singh, who must have been a leader of remarkable influence and ability. The death of Khizr Khan in 1421 caused a stoppage of all payments for some time, for in 1423 Mubarak Shah marched into the country to enforce submission; but Har Singh remained in the background, and it needed a second expedition a year later to bring him into subjection. Thereafter the Katehrias ceased to give much trouble, at any rate for a long period, and the sorely harassed district was allowed to remain in peace.

It was in the days of Khizr Khan that Amroha with other territories was bestowed on Saiyid Salim, who held charge for many years and was succeeded by his sons, Saiyid Khan and Shuja-ul-mulk. The former of these afterwards rebelled and their estates were confiscated; but subsequently they were pardoned and reinstated.* When Mubarak Shah was murdered in 1434 by the agency of the minister Sarwar-ul-mulk, the latter professed his allegiance to Muhammad bin Farid, the new Sultan, but took the whole power into his own hands. He ejected the old nobles and gave Amroha and other parganas to his Hindu dependents, a measure which gave much offence to Malik Allahdad Khan Lodi of Sambhal and others, who formed a conspiracy to rid themselves of the oppressor. Sarwar-ul-mulk thereupon sent a force under Saiyid Khan and Kamal-ud-din against the conspirators, but the former deserted his cause and united their army with that of the rebellious nobles at Ahar. They then besieged and took Delhi

putting Sarwar-ul-mulk and his adherents to death. The Saiyids and their companions were richly rewarded by the Sultan, but Amroha appears to have been given to Malik Jiwan or Chaman with the title of Ghazi-ul-mulk. Sambhal continued to be held by Allahdad Khan, who was succeeded by his brother, Darya Khan Lodi, the latter retaining possession of this government as well as the northern Duab throughout the reign of Ala-ud-din and for most of that of Bahlol Lodi. In 1450 Ala-ud-din, who had made Budaun his headquarters, proceeded to Amroha, and there was attended by all the Afghan nobles. He acceded to their request that the unpopular wazir, Hamid Khan, should be put to death, but this concession cost the Sultan his throne, for Hamid Khan seized Dehli on his own account. The wazir was soon ejected by Bahlol, who proclaimed himself Sultan, leaving Ala-ud-din in peace at Budaun.* When the latter died in 1487, Husain Shah of Jaunpur came to Budaun, ostensibly to take part in the funeral ceremonies, seized that city and then marched on Sambhal, taking prisoner the governor, Mubarak Khan. Proceeding against Dehli, he was met by Bahlol, who made a truce and agreed to consider the Ganges as the boundary between the two kingdoms. Husain had hardly turned his back, when Bahlol broke his oath and attacked him, shortly afterwards capturing Jaunpur and for all practical purposes terminating the eastern dynasty.† Sambhal was then given to Muhammad Qasim, generally known as Sambhal, who held the place throughout the days of Sikandar Lodi. The latter first visited Katchr on a hunting expedition in 1593, and being delighted with the climate and the abundance of game, returned in 1500, making Sambhal his capital for four years till the completion of the palace in the new city of Agra.‡ The Sultan is said to have spent most of his time in playing *chaugan*, the ancestor of the modern polo; and it was there that the celebrated fight occurred on the polo ground between the Afghan nobles engaged in the game—an incident which is said to have been the origin of the disunion that afterwards caused the downfall of the Pathan power. It was at Sambhal too that a great religious congress was held to decide on the case of a Brahman who had ventured to assert the equality of his own and the Muhammadan faith. The

unfortunate Hindu had to face all the great *mullahs* of the empire and was most ungenerously condemned to death by his opponents.

Muhammad Qasim was still at Sambhal when Babar overthrew the Lodis in 1526. At the beginning of his brief reign the emperor himself seems to have visited the place and set up an inscription in the great mosque, of which Hindu Beg claims to have been the builder. It is almost impossible, however, to suppose that it was Babar who replaced the temple of Vishnu with the mosque, for the former would never have been permitted to remain in so prominent a position during so many centuries of Musalman rule and it is certain that Sikandar Lodi, a bigoted iconoclast, would not have allowed a Hindu shrine to occupy the loftiest site in his temporary capital. Babar's visit must have been brief, for Zahid Khan, the governor, and his Mughals were soon afterwards ejected by the Afghans; but just before his death in 1530 he despatched Humayun with a large army to Sambhal to bring that turbulent country into subjection. It was at Sambhal that the prince heard of his father's death, which caused him to repair hastily to Agra, leaving a Mughal garrison in the town, the charge of which was entrusted to his brother, Mirza Askari, who was shortly afterwards transferred to Gujarat.*

We hear nothing further of Sambhal during Humayun's troubled reign till his defeat at Chaunsa by Sher Shah, who forthwith despatched Haibat Khan Niazi and others to cut off the Mughals' retreat. After seizing Oudh they proceeded westwards and drove out the Mughals from Sambhal, plundering the town and making slaves of the inhabitants. The place was given to Nasir Khan, whose tyranny soon led to complaints, with the result that Sher Shah superseded him by Isa Khan Kalkapuri, a Sarwani noble. After Humayun's overthrow at Kanauj the celebrated Bairam Beg had fled to Sambhal, taking refuge with a prominent resident named Abdul Wahad, with whom he had been on terms of friendship; but the latter for fear of discovery had made him over to Raja Mitrasen, the Katchia chieftain of Lakhnaur, now known as Shahabad in the Rampur state, and this chieftain had secreted the fugitive in the jungles of the Tarai. Hearing of this, Nasir Khan had compelled the Raja to deliver up Bairam, who only

escaped with his life by the intervention of Isa Khan. The latter sent him to Sher Shah at Agra, whence Bairam afterwards fled to Gujarat, afterwards rejoining Humayun. On his return to India he did not forget his benefactors, but showed them the greatest favour, and reinstated Isa Khan, who was then over 90 years of age.* Isa Khan appears to have been a capable administrator, for his energetic measures in repressing crime and compelling the Katehrias to cut down their jungles had a most beneficial result. He was the first to impose on them a revenue "according to the measurements," this being one of the many reforms introduced by Sher Shah and afterwards appropriated by Akbar.† In the days of Islam Shah the country was held by Taj Khan Kirani, notorious for the treacherous murder at Sirsi of his old patron Khawas Khan. He had been driven into rebellion and for a long period had been sheltered by the Raja of Kumaun, under whose protection he had plundered all the country lying at the foot of the hills.‡ During the confusion which ensued on the death of Islam Shah the Katehrias seem to have regained much of their lost power, for in addition to their strongholds of Aonla, Kabar and Lakhnaur they had possession of Bareilly and of Chaupala, the modern Moradabad, while in 1553 Mitrasen was actually governor of Sambhal. The latter place was for a time held by Ibrahim Khan Suri during his contest for the throne, and it was there that he recruited his army after his defeat near Agra by Sikandar, but his second venture was no more successful, for he was overthrown at Agra by Muhammad Adil's general Humu, shortly before the return of Humayun. In 1555 the country was disturbed by the brief but remarkable rising of one Kambar Diwana, who raised a force in Sambhal and attacked Budaun, where he met his death. In the following year Ali Quli Khan, Khan Zaman, advanced on Sambhal from Agra and expelled Muhammad Adil's governor Shadi Khan; but the latter retreated across the Ramganga and inflicted heavy loss on the Mughal advanced guard, and Khan Zaman was unable to pursue him further on account of Humu's advance on Dehli.

The battle of Panipat which soon followed placed Akbar in possession of the throne, but all the country east of the Ganges

* E. H. I., IV 282

† *Ibid* IV 415‡ *Ibid* IV 530.

had to be conquered once again. Sambhal had been given by Humayun to Bairam Beg, but on the accession of Akbar the district was made over to Ali Quli Khan, Khan Zaman, who cleared the country of the Afghans as far as Bihar, and was then made governor of Jaunpur. The pargana of Azampur and indeed most of the district was made over to Akbar's relatives, Mirza Sultan Muhammad and his sons. While the emperor was absent in the Punjab in 1566 the Mirzas raised a revolt and plundered the country, but being opposed by the *zamindars*, they set off to join Ali Quli Khan, then in rebellion at Jaunpur. Quarrelling with the latter, they retraced their steps and ravaged the districts as far west as Dehli, where they were turned southwards by a force under Munim Khan. Then followed a long campaign in Gujarat and Malwa, but in 1573 Mirza Ibrahim Husain returned to Azampur and attacked Amroha, while the governor of Sambhal, Muin-ud-din Khan Farankhudi, and other *jagirdars* shut themselves up in Sambhal. They were relieved by Husain Khan Tukriya, who made a marvellous march from Bareilly to Sambhal in a single day. He urged immediate action, but receiving no support he set off by himself with a small force and drove Ibrahim Husain out of the district by the ferry at Garmukhtesar. The Mirza soon afterwards lost his life in the Punjab.* Muin-ud-din had succeeded Mir Muhammad Khan-i-Kalan at Sambhal, and remained in charge till 1577, when his place was taken by Hakim Ain-ul-mulk of Shiraz. The latter built the fort at Bareilly and in 1582 defended that place against the rebel Arab Bahadur, whom he drove to the hills. A year later Sambhal was given to Said Khan Chaghtai, but this man was soon transferred to Patna, and no further mention is made of Sambhal till 1590, when it was given in *jagir* to Qulij Khan Andajani, who was succeeded in 1595 by Mirza Muzaffar Husain, a Persian prince. The cultivators complained to Akbar about the latter's extortions and the Mirza applied for leave to go to Mecca. He soon repented and was reinstated, but in 1598 he was removed from his *jagir* and given a salary in cash in its place. Thereafter few references are made to the governors of Sambhal, who were generally great nobles residing at court and managing their charge through the

agency of deputies. The last appointed by Akbar was Mirza Ali Beg, who held Sambhal during the early years of Jahangir's reign.

Under Akbar the district was included in the *suba* or province of Dehli and in the *sarkar* of Sambhal, the latter being divided between the three *dasturs* of Sambhal, Lakhnaur and Chandpur. The present district formed but a portion of the *sarkar*, which contained in all 47 parganas, though only 20 of these belong to the modern Moradabad, the rest lying in Bijnor, Rampur, Bareilly and Budann. The boundaries of these 15 parganas cannot be accurately traced, but they correspond roughly with the existing district, though the latter undoubtedly includes part of several other *mahals*, such as Azampur, Jaulwar and Seohara. The pargana of Amroha contained 320,654 *bighas* under cultivation and was assessed at 6,342,000 *dams*. The *zamindars* were Saiyids and contributed a military force of 1,000 cavalry, 5,000 infantry and 50 elephants. This large contingent bears witness to the power and influence of the Saiyids, the most prominent of whom was Saiyid Muhammad Mir Adil, a friend of Badami and one of the greatest Muhammadan lawyers of the day. He was a commander of 900 and in 1575 was made governor of Bhakkar, where he died two years later. He was succeeded by his son Abul Fazi, and other sons were Saiyid Abul Qasim, a commander of 600, Abul Maali, a commander of 300, and Abul Hasan, a commander of 200. Rajabpur, now a part of the Amroha tahsil, where the village of that name still exists, had 40,346 *bighas* of cultivation, assessed at 612,977 *dams*, and was held by Khokar Rajputs and Sheikhzadas, who contributed 25 horse and 150 foot. Islampur Bahru was part of the present Amroha and Thakurdwara tahsils, the place from which it derives its name being the modern Salempur. It was held by Bishnois, who furnished 100 horse and 200 foot, and paid a revenue of 1,370,640 *dams* on 66,096 *bighas* of cultivation. The rest of tahsil Amroha and a portion of Thakurdwara belonged to Seohara, a Taga *mahat* of which the bulk lies in the Bijnor district while the remainder of Thakurdwara formed the Mughalpur pargana, also held by Tagas, who paid 3,580,300 *dams* on an area of 168,34 *bighas* the local levy being 100 horse and 500 foot. Mughalpur also extended

into the Moradabad tahsil, which was made up of that *mahal* and Chaupala, the name of the old Katehria settlement on the site of the modern city. This pargana is said to have been held by Gaurs, but probably this was a mistake for Katehrias. They provided 100 cavalry and 500 infantry, while the cultivated area was 101,619 *bighas* and the revenue 1,340,812 *dams*. The present Bilari tahsil included four *mahals* and a portion of Jadwar, a Bargujar pargana now for the most part in Budaun. Narauli, held by Bargujar Rajputs who furnished 40 horse and 400 foot, had 181,621 *bighas* under tillage and was assessed at 1,408,093 *dams*. Kundarkhi was owned by Kayasths, who provided a similar force and paid 674,936 *dams* on 86,164 *bighas*. Sahaspur belonged to Tagas, who were also responsible for a force of equal size and paid 944,804 *dams* on an area of 54,845 *bighas*; and Deora had 96,965 *bighas* under cultivation, assessed at 1,924,837 *dams*; the Dor *zamindars* providing 25 horse and 200 foot. The Sambhal tahsil contained the twin *mahals* of Sambhal town and Sambhal Haveli held by Tagas, Brahmans and Khokhar Rajputs, who together furnished 150 horse and 900 foot: the combined area under tillage was 252,850 *bighas* and the revenue 4,173,401 *dams*. In the same tahsil were Sirsi and Majhaura, the former being held by Saiyids and others, who contributed 20 horse and 200 foot, paying 958,769 *dams* on an area of 52,401 *bighas*; while the latter was a large Bargujar *mahal*, with an area of 142,461 *bighas*, a revenue of 1,737,556 *dams* and a contingent of no fewer than 400 cavalry and 8,000 infantry. Lastly in the Hasanpur tahsil were seven *mahals*, including Azampur. The latter was held by Tagas who paid the very high revenue of 2,389,478 *dams* on 55,467 *bighas* of tillage and contributed 30 horse and 300 foot. Ujhari was in the possession of Jats and had 125,221 *bighas* under cultivation, assessed at 697,609 *dams*, the local levy being 20 horse and 200 foot. A similar force was provided by the Jats of Islampur Durga, a small *mahal* with a revenue of 429,675 *dams* and 11,217 *bighas* of cultivation. Dhaka, held by a race called Rahes, had 130,158 *bighas* of tillage, assessed at 670,364 *dams*, and furnished 25 horse and 200 foot. So too did Dhabara of which the *zamindars* are not specified: this *mahal* paying only 280,306 *dams* on 82,693 *bighas*. Kachh,

the later Tigris, was assessed at 1,248,995 *dams*, the cultivated area being 99,868 *bighas* and the contingent 20 horse and 200 foot; and Bachhraon, a Taga pargana, furnished 50 horse and 300 foot, the area being 115,227 *bighas* and the revenue 828,322 *dams*.

These statistics are of considerable interest as showing the distribution of the *zamindars* at that time, the relative density of the population and the high state of development to which the district had attained. Omitting Seohara and Jadwar, but including Azampur, so as to obtain an area closely approximating to that of the present district, we find that according to the statements there were 1,365,154 acres under cultivation. This is an impossible figure, being much in excess of the present area under the plough; and even after making several fairly obvious corrections it still remains improbably large. The revenue demand was Rs. 7,90,334, but it must be borne in mind that the value of the rupee was immensely greater than at the present day. It may be doubted whether this revenue was ever collected in full, but in any case the incidence was very severe as judged by modern standards. It was obviously lighter in the more precarious tracts, especially in the Hasanpur tahsil, than elsewhere; but at the same time the returns of cultivation show that it is idle to place too much reliance on the figures handed down.

Little is heard of the district during the reigns of Akbar's immediate successors, and no event of importance occurred till 1624, when Raja Ramsukh, the head of the Katehrias, raised a disturbance and invaded the Tarai. The Raja of Kumaun complained to Shahjahan, who thereupon ordered Rustam Khan Dakhani, governor of Sambhal, to repress the disturbance. Rustam Khan executed his commission with great vigour, seizing the fort of Chaupala and putting Ramsukh to death. At the same time he built a new fort at Chaupala and founded a mosque, calling the place Rustamnagar. On being summoned to court to explain why he had exceeded his instructions, he was further questioned as to the name he had given to the new town, and with great presence of mind replied that he had called it Muradabad in honour of the young prince. Having thus appeased the emperor's wrath he was permitted to return to his charge, which henceforward

was known as Muradabad. Rustam Khan was killed in 1658 at the battle of Samogar, and his place was taken by Muhammad Qasim Khan, Mir Atish, who had fought for Dara Shikoh but was afterwards pardoned. He held charge till his death in 1661, and the next governor of whom mention is made was Raja Makrand Rai, who held joint charge of Moradabad and Bareilly till he was succeeded by Amin-ud-daula, who was appointed to Moradabad in 1685.

Utter confusion ensued on the death of Bahadur Shah and no further reference to the district occurs till 1713, when Muhammad Amin Khan, Itimad-ud-daula, better known as Qamr-ud-din, was sent as governor to Moradabad, but he was soon recalled to court by Farrukhsiyar and despatched on an expedition against the Sikhs, who were constantly harassing the Duab and had penetrated into this district. He appears to have been succeeded by his son Intizam-ud-daula, who certainly held Moradabad for a time, but in 1716 Farrukhsiyar appointed Chin Kalich Khan, the celebrated Nizam-ul-mulk, to this post, with orders to quell the disturbances which had arisen in those parts.* Nizam-ul-mulk did not follow the usual practice of the day, but proceeded to Moradabad in person, remaining there till he had restored order. He was recalled in 1718, and Moradabad was given to a Kashmiri named Muhammad Murad, who had first obtained office under Jahandar and had subsequently ingratiated himself with Farrukhsiyar, receiving the title of Rukn-ud-daula Itiqad Khan. The name of Moradabad was changed to Ruknabad and the district was made into a distinct *suba*; but the arrangement was shortlived, Rukn-ud-daula being deprived of office in 1719 on the accession of Rafi-ud-Darajat. Moradabad was then given to Saif-ud-din Khan, the younger brother of the Wazir Abdullah Khan, but on the fall of the Barha Saiyids the district was allotted first to Haidar Quli Khan and then to the younger Qamr-ud-din. The latter held the *jagir* for a long period, but the country was administered on his behalf by Sheikh Azmat-ullah Khan, a Shekhzada of Lucknow, who in 1726 repressed a rising by an impostor named Sabir Shah. This man had collected a large force in Kashipur and the Tarai, representing himself to be a prince of the royal house,

but he was overthrown by Azmat-ullah and fled eastwards, only to be captured by Saadat Khan in Oudh.* Azmat-ullah was still in charge in 1737, when he took part in the expedition against Jansath, the home of the Barha Saiyids in Muzaffarnagar.

In this affair he had been accompanied by Ali Muhammad, a young Rohilla chieftain who had acquired a considerable estate, including the town of Aonla, in the districts of Bareilly and Budaun, and who owed his aggrandisement in large measure to the patronage of Azmat-ullah, having taken part with the latter in the campaign against Sabir Shah. The Rohillas were Afghans of various tribes who had come to India in search of service and during the troublous days of the later empire had settled in large numbers in Katehr, being generally engaged as mercenaries in the service of the local chieftains. Ali Muhammad had attracted thousands of these freebooters to his standard and had become a person of much consequence, his position being secured by the success of the Jansath expedition, which had won for him the title of Nawab. His strength was much increased by the influx into Rohilkhand of Afghans who had fled eastwards on Nadir Shah's invasion, and the continual aggressions of Ali Muhammad at length resulted in an order given in 1742 to Raja Harnand, the Khattri governor of Moradabad, to expel the Rohillas from Katehr. Harnand was joined by Abd-un-Nabi, the governor of Bareilly, who urged prudence, but the Raja rejected his advice and marched with 50,000 men to Asalatpur Jarai, a village on the Ari in pargana Bilari, where he waited for the astrologers to declare a favourable opportunity. Meanwhile Ali Muhammad had marched swiftly with 12,000 Rohillas from Aonla and fell upon Harnand's force by night. The imperial army was completely routed, both the governors being slain, and Ali Muhammad seized Sambhal, Moradabad and Amroha as well as Bareilly. This action was too flagrant to escape notice, and Qamr-ud-din, the Wazir, though friendly to Ali Muhammad, despatched a force under his son Mir Mannu to chastise the rebels. This army reached the Ganges and encamped at Daranagar, commanding the ford, while Ali Muhammad with a superior force occupied the opposite bank. Eventually the Rohillas induced Mir Mannu to come to an agreement by which he

gave his daughter with a large dowry to the Wazir's son, while in return he was recognised as governor of Rohilkhand on condition of paying a fixed tribute. The whole country was rapidly brought under his sway and the Raja of Kumaun lost all his ancestral properties lying below the foot of the hills. But in 1746 Ali Muhammad came into conflict with his powerful neighbour Safdar Jang, the Nawab Wazir of Oudh, with the result that he had to contend once again with the imperial army, commanded on this occasion by Muhammad Shah in person, who marched from Garhmukhtesar through Sambhal into Budaun. Being unable to meet his opponents in the field he retired into his fortress of Bangarh near Budaun and was soon compelled to surrender. He was carried off a prisoner to Dehli, owing his life to his friendship with Qamr-ud-din. He was kept under close surveillance for six months, when suddenly Rahmat Khan with 6,000 Rohillas appeared before the capital, demanding his instant release. A compromise was effected, whereby Ali Muhammad gave his two sons, Abdullah and Faiz-ullah, as hostages, while he himself was sent as governor to Sirhind.

The surrender of Ali Muhammad led to the re-establishment, at least in outward form, of the imperial authority at Moradabad. The government was entrusted to Farid-ud-din, the son of Azmat-ullah, and a proclamation was issued forbidding Afghan immigration into the province, while at the same time Safdar Jang's forces proceeded to drive the Rohillas out of the Tarai, to which he himself laid claim. The Rohillas, however, were not to be so easily suppressed. They made a raid on Moradabad and slew Farid-ud-din, whose place was taken by one Raja Chhatarbhoj. The latter does not seem to have taken over charge without opposition, for in addition to the hostility of the Rohillas he had to contend with Qutb-ud-din Muhammad Khan, the nephew of Farid-ud-din, who established himself at Chachait in the Bareilly district, whence he was only ejected by the co-operation of Hidayat Ali Khan, the imperial governor of Bareilly. The invasion of Ahmad Shah Abdali in 1748 introduced a fresh element of confusion, for Ali Muhammad at once left Sirhind, entered Bijnor and

hed through this district expelling Chhatarbhoj without difficulty and recovering the whole of his lost possessions in which

he was confirmed by the new emperor Ahmad Shah. He forthwith devoted all his energies to establishing his position, and with this object displaced all the old *zamindars*, including Thakur Mahendra Singh, the creator of the Thakurdwara pargana. Shortly afterwards, on the 14th of September 1748, Ali Muhammad died, and as his sons were absent, the government was made over to a council of nobles with Hafiz Rahmat Khan at their head.

The death of Ali Muhammad afforded an opportunity to Safdar Jang for prosecuting his designs against the Rohillas. He first induced Qaim Khan, the Bangash Nawab of Farrukhabad, to invade the country, but this attempt failed entirely, for the Rohillas defeated their opponents near Budaun and Qaim Khan lost his life. The Nawab Wazir, foiled in his second attempt—for already he had persuaded the emperor to give Moradabad to Qutb-ud-din Muhammad Khan, with the result that that unfortunate officer had been overthrown and killed near Dhampur by Dunde Khan—now turned for aid to the Marathas. The Rohillas had foolishly become involved in the war between Safdar Jang and the Pathans of Farrukhabad, with the result that their scattered forces were compelled to retreat in haste to Aonla, whence in 1751 they fled by way of Moradabad and Kashipur to Laldhang at the foot of the hills of Garhwal. There they were blockaded for a long period, but the advance of Ahmad Shah Abdali on Hindustan in 1752 caused their opponents to make peace. The Rohillas engaged to pay an indemnity of fifty lakhs and an annual tribute, and the bond was handed over to the Marathas as compensation. Rahmat Khan was confirmed in his possessions, but fresh complications were introduced by the return of Ali Muhammad's sons who had for some years been living at the court of the Abdali monarch. Rahmat and his colleagues devised an arrangement which they must have known could only result in disagreement. The various divisions of the country were assigned jointly to two brothers, of whom Sad-ullah and Allah Yar Khan obtained Moradabad. These princes seem to have been mere nonentities, for the real power in this quarter was vested in Dunde Khan, the commander-in-chief, who definitely assumed control on a fresh partition of the country in 1754. Allah Yar died that year and Sad-ullah in 1764 both being victims of consumption.

The territory of Dunde Khan embraced all this district as well as much of Budaun and part of Bijnor, the remainder of the latter being in the hands of Najib-ud-daula. In 1759 war ensued between Najib-ud-daula and the Marathas, the former being driven to his fort on the Ganges at Shukartar, whence he sent an urgent appeal for help to the other Rohillas. Before assistance could arrive, he was compelled to withdraw across the Ganges, but the advent of Rahmat Khan and some troops sent by Shuja-ud-daula, who had succeeded Safdar Jang in 1755, enabled him to drive back his pursuers, the approach of Ahmad Shah Abdali again providing a pretext for a truce. Further relief was afforded by the overthrow of the Marathas at Panipat in 1761, in which Dunde Khan and Rahmat's son, Inayat Khan, took part, though they distinguished themselves but little. In 1770 Dunde Khan died, and from that date the Rohilla power declined. His sons, Mahib-ullah and Fateh-ullah, seem to have been persons of little character, and when in the following year the Marathas again invaded Bijnor, they fled to Rampur and thence to Bareilly. This invasion was of little importance, but in the following year a more serious expedition was undertaken by the Marathas, who attacked Shukartar, driving Zabita Khan, the son of Najib-ud-daula, in flight to Rampur. The invaders then ravaged all the Bijnor district, while the Rohilla leaders in a state of panic once more retreated to the foot of the hills. The enemy only withdrew on the approach of Shuja-ud-daula, accompanied by the English contingent under Sir Robert Barker, who countersigned the treaty of the 15th of June 1772, whereby the Nawab Wazir undertook to drive the Marathas out of Rohilkhand in consideration of a payment of forty lakhs to be made within a period of little more than three years. In November of the same year Shuja-ud-daula kept his part of the compact by bringing up a strong force, including a brigade of Company's troops under Colonel Champion, to repel an invasion by Sindhia and Holkar. The former had defeated Ahmad Khan Bakhshi at Ramghat, and Hafiz Rahmat Khan was proceeding to his support when he heard of the advance of the Oudh troops. Leaving the latter to deal with Sindhia, who was driven over the river with the loss of all his baggage set upon Holkar's division prevented him from crossing and drove

him in the direction of Sambhal. The Maratha cavalry easily out-distanced their pursuers, fell upon Sambhal and plundered it, and then marched towards Moradabad, laying waste all the country round. Rahmat followed with the utmost speed, in time to save Rampur, and the Marathas retired through Sambhal to the river, making good their escape without further loss.

On the disappearance of the enemy, Shuja-ud-daula demanded payment of the forty lakhs and Hafiz Rahmat Khan's refusal was the immediate cause of the war which ensued. In 1773 the Nawab Wazir seized the Rohilla possessions in the Duab, which they had obtained from Ahmad Shah Abdali, and then he proceeded to win over to his side the various leaders of the Rohillas, including Ahmad Khan and the sons of Dunde Khan, who still held this district. The result was that in 1774 Hafiz Rahmat Khan found himself almost unsupported, while those who remained on his side were obviously wavering. After his defeat and death at Muanpur Kaura on the 23rd of April, the Oudh and English troops advanced to Bisauli, whence in August a column was despatched northwards to deal with Faiz-ullah Khan, who had fled to Laldhang. There a treaty was made, on the 7th of October 1774, whereby Faiz-ullah obtained the *jagir* of Rampur, and the rest of Rohilkhand was incorporated in the dominions of the Nawab Wazir.

During the days of Oudh administration Rohilkhand was divided into three districts, with headquarters at Bareilly, Budaun and Moradabad. The last was first assigned to one Asalat Khan, who was succeeded by Chaudhri Mahtab Singh Bishnoi. Under their rule the country seems to have enjoyed a respite from the evils it had so long endured; but their successors were mere farmers of the revenue, with an uncertain tenure of office, whose sole object was to collect as much as they could in the shortest possible time. They sublet the country to the highest bidders, and the latter exacted the utmost that could be wrung from the unfortunate cultivators of the soil. It has been said that under the Pathans the country was in a highly flourishing state, and in spite of the damage done by Maratha and Sikh marauders the statement is relatively true: but according to all accounts the state of the district was deplorable by the end of the eighteenth century thousands of cultivators having migrated to Rampur, so that large areas were out of tillage,

while crime was rampant and no security existed for life or property.

This state of affairs came to an end in 1801, when Moradabad, together with all Rohilkhand and other extensive territories, was ceded to the Company by the Nawab Wazir in extinction of the debts incurred by the latter on account of the maintenance of the British troops within his dominions. Moradabad was made the headquarters of a collectorate and the first officer placed in charge was Mr. W. Leycester, whose jurisdiction extended over half Rohilkhand. The transfer was effected without any opposition on the part of the people, who felt that any change of government must be for the better. But the country was still in a disturbed state owing to the Maratha war and the constant fear of invasion, while the early assessments of the land revenue were far too severe to ensure contentment on the part of the landholders, and the famine of 1803-04 was a further cause of disquiet.

In 1805, while the English forces were engaged in the siege of Bhairatpur, Holkar directed one of his officers to create a diversion in the Duab and Rohilkhand. The man selected was Amir Khan, who was born at Sarai Tarn, one of the suburbs of Sambhal, his father being Muhammad Hayat Khan, the son of a Salarzai Afghan named Tala Khan who had entered the service of Ali Muhammad. Muhammad Hayat had been employed by Dunde Khan and after the Oudh occupation had retired to Sarai Tarn, whence his son had set forth to earn a livelihood under the Marathas. Crossing the Jumna in the Muttra district, he advanced rapidly up the Duab with a large body of horse, with a force sent by Lord Lake at his heels, and in the Meerut district he forded the Ganges, marching thence to Dhanaura, the next morning to Amroha, and the following night to Moradabad. There he met with resistance on the part of the handful of English under Mr. Leycester, who took up his position in the cutcherry which he had recently built. The place was to some extent fortified and was now strengthened by mounting two small field-guns on the roof. Amir Khan did not attempt to storm the cutcherry, but halted at the Phagal gate near the present telegraph office and then proceeded to levy contributions from the townspeople to the extent,

it is said, of three lakhs of rupees. He destroyed the European houses and the police lines, but did not plunder the city for obvious reasons of policy. Mr. Leicester had foreseen this and had secretly instructed one Khushhal Rai, who was afterwards made Chaudhri of Banias, to supply the marauders with such necessaries as they required. Amir Khan then endeavoured to capture the government treasure, but he was kept at bay for three days by the collector, an assault being prevented by the depth of the ditch which surrounded the court-house. He then collected bales of cotton, on the 16th of February, with the object of delivering an attack the next morning; but on the 15th General Smith crossed the Ganges and news of his approach caused the Pindaris to retreat in haste to Kashipur. At dawn on the 17th General Smith, accompanied by Mr. (afterwards Lord) Metcalfe, rode into Moradabad with Captains Skinner and Murray and their regiments of irregular horse. The pursuit was maintained with vigour and on the 2nd of March the Pindaris were defeated at Atzalgarh, in the Bynor district. Retreating with great haste, Amir Khan sped through Kashipur and Thakurdwara to Moradabad. Thence he proceeded to Chandausi, where he remained several days, making a brief visit to his native town of Sambhal and supporting himself by making requisitions on the dealers of Chandausi and the people of the surrounding country. His next object was to plunder the wealthy city of Bareilly, but General Smith had foreseen his designs and had marched through Moradabad to a position between Chandausi and Bareilly to check his progress, while Murray and Robert Skinner scoured the Moradabad country in search of Amir Khan's detachments. When at Sambhal a party of 300 men under Robert Skinner was attacked by Amir Khan, and for two days the irregulars had to defend themselves in a walled *sarai*, Skinner's troopers displaying great gallantry in spite of the proffered bribe of six months' pay for the surrender of their leader to their fellow Afghans. On the third day Amir Khan hastily retreated to Amroha, for Skinner had successfully arranged that a letter promising immediate help should fall into his adversary's hands. A number of his followers broke off towards the Ganges, but being roughly handled by Murray's Jats they turned back to join Amir Khan, who then faced his pursuers and for a whole day held

Murray at bay in the village of Ibrahimpur near Amroha. In the evening he was driven off by Colonel Burn, of Meerut fame, who had left his position on the fords of the Ganges to effect a rescue, and Amir Khan retreated to Chandpur in the Bijnor district. Hardly had his rear-guard quitted Amroha than they were overtaken by General Smith, who had throughout displayed a rapidity of movement equalled only by that of the Pindaris, while Murray and his Jats dashed after the retreating enemy and captured the whole of their baggage. Amir Khan doubled back through Amroha to the now unguarded ford and on the 12th of March entered the Duab. In nine days he reached Fatehpur-Sikri, while on the 23rd of March Smith rejoined Lake between Muttra and Bharatpur. The subsequent history of Amir Khan does not concern this district; but it may be mentioned that he ended his career as Nawab of the Tonk state, which is still in the possession of his descendants.

The district seems to have suffered severely from the effects of this petty campaign; for the disturbance was for years reflected in the prevalence of armed bands of dacoits, who were often too strong for the ordinary police establishments. These gangs consisted for the most part of Jats, Ahirs and Mewatis. They were frequently under hereditary leaders, and their perfect knowledge of the country and the fords over the Ganges enabled them to baffle their pursuers, who on some occasions were very roughly handled; while the inhabitants were so terrified that they could not be induced to assist in the capture of the marauders by giving information to the authorities. The magistrates of the district, and Mr. Oswald in particular, displayed the greatest energy in repressing these bands, which were almost extirpated by 1814, but much trouble was caused for many years after by the proximity of Rampur, which afforded a secure refuge to brigands, especially the Ahirs and Mewatis on the northern borders of the district. Mr. Seton, one of the early collectors, devised the plan of offering land and money to the chiefs, as a reward for protecting the country from plunder; and though at first they accepted the unusual occupation with reluctance, they appear gradually to have become attached to it. Nothing further happened to disturb the peace of the district till 1840, when a serious riot resulting in the loss of 14 lives took

place between the Hindus and Musalmans of Moradabad. Another riot occurred there in 1853, on this occasion between the Sunnis and Shias; a procession by the latter, headed by a deputy collector, being attacked by a body of Sunnis instigated by one Mir Nawab. Several casualties occurred, the originator himself being killed, while a number of the ringleaders, including some of the most prominent inhabitants of the city, were tried and hanged, but the outbreak quickly subsided, though from time to time the hostility of the rival creeds and sects has given rise to a breach of the peace.

The history of the Mutiny in Moradabad is fortunately devoid of thrilling incident, though at the same time it possesses several features of interest. On few districts of these provinces did the event leave so little mark, and it has been said that it was wholly forgotten by the great mass of the inhabitants ere twenty-five years had elapsed. At all events it was as nothing in comparison with the troubles of the eighteenth century, while the eclipse of the dominant power was of very brief duration, and in few parts of the country was British authority re-established with greater ease.

When the first rumours of the Meerut outbreak reached Moradabad, on the 12th of May 1857, the station was garrisoned by the 29th Native Infantry and by half a battery of Native Artillery, the former being under the command of Captain Whish. The civil officers comprised Mr. C. B. Saunders, the magistrate, Mr. J. J. Campbell, the joint-magistrate, and the judge, Mr. J. Cracroft Wilson. The two former had but recently joined the district, but Mr. Wilson had been almost continuously on duty in Moradabad since 1840, and when matters assumed a serious aspect he was placed in supreme charge by telegraphic order from Agra. On the 13th of May, when the news from Meerut was confirmed, Mr. Wilson accompanied the officers to the lines and harangued the men of the 29th, whose demeanour created a very favourable impression. On the 15th it was ascertained that the Gujars had closed the road to Meerut, and the same day orders were received directing Nawab Yusuf Ali Khan of Rampur to despatch 300 irregular horse to hold the road between Meerut and Bulandshahr. Before this force set out Wilson learnt that a party of the mutinous 20th Native Infantry had crossed the Ganges and was advancing on Moradabad being encamped on the banks of the Gangan.

Accordingly Wilson, with Saunders and Dr. Cannon, the civil surgeon, marched out with some irregulars and a company of the 29th under Captain Faddy and attacked the mutineers, killing one and capturing eight, who were found to be laden with treasure from Muzaffarnagar. The conduct of the 29th was rendered suspicious by the fact that several bags of rupees were cut open in the dark, resulting in a general scramble for the money. The prisoners and the cash were eventually placed on elephants, Wilson's intention being to send them to Meerut by the hand of Mr. Saunders, while he himself returned with the infantry to Moradabad. On the 19th five of the mutineers entered the cantonment and three were seized by a Sikh sentry, while another was shot by a Sikh in the lines. By some mistake the prisoners, together with the body of the man killed the night before, had been taken to the jail, and this error, coupled with the fact that the man shot in the lines was a relative of a sepoy in the 29th Native Infantry, led to an outbreak on the part of about 170 men, who rushed to the jail and released not only the sepoys but all the prisoners. The bulk of the regiment, however, was still true and responded with alacrity when called out by their officers. Captain Gardiner, the adjutant pursued the escaped convicts and recaptured about 150, while others were taken subsequently by Mr. Wilson, accompanied by a few sepoys, though the Rampur cavalry declined to go with him. In the afternoon the troops were paraded and Mr. Wilson again addressed them with apparent effect. For a time peace was restored in the city, but the district was already in so disturbed a state that Saunders had found it necessary to return to Moradabad. On the 21st news came that a number of fanatics from Rampur had hoisted the green flag on the banks of the Ramganga and were in communication with the rebels of the city, where the streets were now deserted and the shops shut. Mr. Wilson at once set out with two officers and a company of the 29th, attacked the insurgents and dispersed them, while that night Maulvi Mannu the leader of the town rebels was killed in

days later the *thanadar* of Amroha was murdered by the mob, led by a Saiyid named Gulzar Ali, who declared himself governor on behalf of the king of Dehli. Mr. Wilson set out for Amroha on the 25th, but Gulzar Ali had fled: his house was razed to the ground and the town was entrusted to a Jat *zamindar* named Gur Sahai, who loyally held his post till the final restoration of order. Prior to this expedition, Moradabad had been threatened by two companies of the mutinous Sappers and Miners from Roorkee. At once Captain Whish took out a party with two guns to arrest their progress, but the rebels turned off and crossed the Ramganga. Being pursued and caught, they surrendered without opposition, and after being stripped of their arms, uniform and plunder were turned loose. On the 24th a body of 28 men of the 8th Irregular Cavalry came in from Bijnor, bringing news of trouble in that district, and two days later, after Mr. Wilson's return from Amroha, news came of further disturbances and crimes in all parts of the district. On the 29th Mr. Campbell went out to Hasanpur to punish the Gujars, who had been joined by their clansmen from Bulandshahr, and drove them back over the river. On the 31st the Rampur cavalry returned. They were in a thoroughly mutinous condition and had instigated rebellion in Amroha on their march. They now began to approach the inhabitants of Moradabad, but nothing further of importance occurred till the 2nd of June, when news was sent to Mr. Wilson by the Nawab of Rampur, informing him of the Mutiny at Bareilly.

The effect was instantaneous, both on the troops and on the city. A proposal to march the 29th into Meerut was received by the sepoy with derision, and the next day they threw off all disguise. Resistance was useless and the treasury, containing some Rs. 2,70,000, was handed over to the troops. The amount was far smaller than they had expected, but the Europeans were rescued from the enraged sepoy by the intervention of the native officers. The district officials with their wives, accompanied by the men of the 8th Irregular Cavalry, set off towards Meerut; while the military officers with their families went to Naini Tal, both parties reaching their destinations in safety. Several Eurasians remained behind, and all of these paid the penalty with their lives in the course of time with the exception of a few who

purchased immunity by embracing the Musalman faith. The departure of the officials was deeply regretted by the well disposed, and with reason ; for confusion at once ensued. One Majju Khan, a descendant of Azmat-ullah, was proclaimed governor of Moradabad ; his position was disputed, though in the end unsuccessfully, by Asad Ali Khan, who belonged to the family of Dunde Khan. On the 4th of June the Nawab of Rampur sent his uncle, Abdul Ali Khan, to take possession of the city, and he himself arrived two days later, escorted by the mutineers. He appointed Majju Khan as *nazim* and gave minor posts to other rebel Musalmans ; but when the Rampur troops were withdrawn on the 8th to protect their own capital against the Bareilly brigade, Majju Khan was again enabled to assert his authority, though he did little beyond murdering such fugitives as could be found and persecuting those who showed sympathy for the British Government.

His rule was again interrupted by the arrival on the 14th of June of the Bareilly brigade under Bakht Khan, who forthwith impeached Majju Khan on the charge of having protected Christians. Further search was then made for the clerks in hiding and several were discovered, some being put to death on the spot, while others were eventually taken off to Dehli, where they lost their lives on the fall of that place. The Bareilly troops departed on the 17th, taking with them the 29th Native Infantry, and Majju Khan once more proclaimed himself ruler. Shortly afterwards, however, Asad Ali Khan produced a *sanad* from Bakht Khan appointing him governor, and the rebel government appeared likely to be destroyed by faction ; but they put aside their differences to repel an attack on the city by the people of Bijna, and after the defeat of the insurgents, Majju Khan remained supreme. His difficulties were great, owing chiefly to the lack of money ; and an attempt to coerce certain of the bankers led to an armed conflict between Hindus and Musalmans, the former being supported by the Rajputs of Katghar. Matters were then compromised, but on the 23rd of June the Nawab of Rampur again took possession of Moradabad, sending Abdul Ali Khan with 2,000 men and four guns. Majju Khan was deposed but allowed to call himself *nazim* of Sambhal though soon he resigned this post. The Nawab on this occasion rescued the families of the murdered and captive clerks who

had been kept prisoners by Majju Khan and had suffered extreme privation and indignity during their confinement. They were taken to Rampur, whence they were afterwards sent to Meerut. On the 29th of June a quarrel arose over some trifling matter between the people of Moradabad and the Rampur troops. This caused a general insurrection and about 40 of the Nawab's men were killed; order being restored only on the intervention of Dhaukal Singh of Katghar. After this affray—known as the *kaddu-gardi* from the fact of its having originated in a dispute over the sale of a pumpkin—the authority rested nominally with the Nawab of Rampur till the restitution of British power.

His rule, however, was little recognised, for in the district all was chaos. In the Thakurdwara tahsil the Pathans and Julahas had risen in revolt and expelled the tahsildar, though the munsif, one Azmat-ullah, held Thakurdwara itself and saved both the records and the treasury. The Bilari tahsil had been plundered by a party of mutineers on the 15th of June, and the villagers had looted both Chandausi and Sambhal. The Nawab had sent troops to restore order, but these emissaries had merely enriched themselves by levying money from the principal Hindu residents. Throughout the district the Musalmans as a body had shown in the clearest manner their antipathy to the British Government, and while in other parts the rebellion was confined mainly to the troops and the lawless sections of the population, there can be no doubt that in Moradabad, as in other districts of Rohilkhand, there was a general revolt on the part of the Musalman community, inflamed by fanaticism to an intense hatred of everything English. Even the knowledge of that language was a cause of suspicion, but in spite of the great risks they ran, a few of the officials kept up a correspondence with Mr. Wilson and others, and at the same time did their best to prevent the rebellion from spreading among the Hindus. Among these were Ganesh Prasad, the translator of the civil court; Tara Chand, the assistant surgeon; Jagannath, the deputy postmaster, Durga Prasad, the inspector of schools, and Nand Kishor, the superintendent of roads. Another of the same stamp was Sahu Bup Kishor a banker who provided money for the transmission of letters.

In August 1857 two expeditions were despatched from Moradabad to Dehli under Jhabbar Ali Khan and Zain-ul-Abdin Khan, both crossing the Ganges at Puth. About the same time Khan Bahadur Khan, the nominal ruler of Rohilkhand, sent an embassy to Dehli, which was accompanied by many of the lower classes from Moradabad. But the fall of Dehli, on the 20th of September, gave a different complexion to affairs and the exaltation of the Musalmans gave place to despondency. Many began to realize the trend of events, and when the Nawab of Rampur openly declared his allegiance to the British cause and did his best to induce the people to return to their allegiance, they began to vie with one another in their exhibition of loyalty, with the result that a number of undeserving persons obtained credit and reward for their conduct. The trouble was not yet over, however, for though the Meerut division was recovered by the British in October, it was long before troops could be spared for the subjugation of Rohilkhand, and disorder, heightened by the quarrels between Hindus and Musalmans in the Bijnor district and reflected in Moradabad, was rife everywhere, especially in the Amroha and Hasanpur tahsils. No event of marked importance occurred during the winter, but in April 1858 Firoz Shah, a prince of the Dehli house, marched with a force supplied by Khan Bahadur, seized Sambhal, and on the 21st of the month entered Moradabad. He seems to have overpowered the Rampur troops and for a few days to have been master of the city. But his object was merely to plunder, and the inhabitants headed by Rai Parduman Kishan, a banker who had already resisted the exactions of Majju Khan, and Qasim Ali Khan, rose in a body against his attempts at extortion.

In this action they were encouraged by the news of the approach of the Roorkee column under Brigadier Jones, which on the 21st of April had completely defeated the Bijnor rebels at Nagina. On the 25th he arrived within a few miles of Moradabad just too late to prevent the escape of Firoz Shah to Bareilly with all his booty and guns. On arriving at the city, Jones was joined by Mr. Inglis, who informed the Brigadier that many noted rebels were hiding in the city. The task of capturing them was entrusted to Colonel J Coke of the 1st Punjab Infantry who guarded all the exits from the city with Cureton's Multani Horse and then


proceeded with the infantry to the houses indicated. Majju Khan was captured and shot, twenty other notorious ringleaders were apprehended and many others were slain. On the 30th of April the Commissioner of Rohilkhand, Mr. R. Alexander, arrived in company with the Nawab, and the next day the city was illuminated in commemoration of the restoration of British authority. The column marched for Bareilly on the 2nd of May, and the district was made over to Wilayat Husain Khan, the former deputy collector, though the Nawab remained in nominal charge. On the 12th Mr. Wilson, then employed as a special commissioner, returned to Moradabad from Bareilly, with the remnant of the 11th Native Infantry and 60 irregulars. He remained for more than a month, and during this period he succeeded in tracking down a number of rebels and mutineers, who were capitally sentenced, including two of the Delhi princes who were captured in the guise of mendicants. On the 16th of June Brigadier Coke arrived from Bareilly, and Mr. Ricketts formally took over charge of the district from the Nawab of Rampur.

Naturally some time elapsed before order was completely restored. The rebellion had practically ceased with the departure of Firoz Shah, but the district was still in a most disturbed state and lengthy operations had to be conducted against the dacoits who swarmed all over the country, especially in the *khadir* of the Ganges. Generally speaking, great clemency was displayed. Numbers of Musalmans who had openly sided with the rebels were reinstated in their appointments, and in many cases rewards were given to those whose only merit was that they had not committed any act of overt disloyalty. Among the foremost loyalists was Gur Sahai, the head of the Jats in this district, whose conduct at Amroha has been already mentioned. He acted as *naib-nazim* of southern Moradabad under the Nawab of Rampur and throughout rendered excellent service. In return he obtained the title of Raja and the grant of eleven villages assessed at Rs. 10,000. Rai Parduman Kishan, the father of Raja Kishan Kumar of Sahaspur, who remained loyal throughout, sending money and information to Nani Tal, received 15 villages, paying a revenue of Rs. 5,000. Wilayat Husain Khan, the deputy collector who had been dismissed for taking part in a riot between Sunnis and Shias had offered

his services at the outbreak of the Mutiny and had been placed in charge of the northern parganas. He went for a long time in danger of his life and afterwards rendered valuable assistance to the troops on the reoccupation of Moradabad, tracking down many of the chief rebels. He was given a confiscated house in the city and 20 villages in Hasanpur, assessed at Rs. 5,000. Thakori Thakur, the loyal *zamindar* of Chandupura, who helped in maintaining order and in keeping open communications between Naini Tal and Moradabad, received the confiscated estate of Pipli, assessed at Rs. 3,810. Nand Kishor, the superintendent of roads, who frequently and at great personal risk brought information to Naini Tal and assisted Wilayat Husain and others in their duties, obtained land paying Rs. 3,000 as revenue. Jairaj Singh and Sher Singh, who raised a force to co-operate with the loyal Hindus of Bijnor and always exerted their influence against the Musalman rebels, received three villages assessed at Rs. 1,950; Imam-ud-din, the *kotwal* of Moradabad, who quelled the disturbance raised by the Maulvi Munnu, was given a village in Bareilly with an assessment of Rs. 1,000, Afzal Ali, whose father, Madad Ali, was *thanadar* of Amroha and was killed there at the first outbreak, afterwards did good work in securing the apprehension of rebels and obtained five villages assessed at Rs. 2,500; and the heirs of Shahamat Khan, who was killed at Amroha at the same time, were given the village of Shahpur, then paying a revenue of Rs. 1,000. In connection with the distribution of rewards mention should be made of Chaube Jai Kishan Das and his brother, Mohan Lal, Brahmans of Moradabad. Their services were performed mainly in the Aligarh and Etah districts, in conjunction with their uncle, Chaube Ghansham Das, the blind *tahsildar*. The elder brother was created Raja, and received 17 villages assessed at Rs. 11,148 in this district, while Mohan Lal received a grant of land paying Rs. 1,000.

Since the Mutiny the peace of the district has been disturbed only by slight outbreaks of religious fanaticism, exemplified usually in the traditional jealousy between Shias and Sunnis. Such occurrences, save perhaps that of 1874, when the bazar was looted and considerable loss of life ensued, have been of little importance, and in other respects the history of Moradabad since 1858 has been

a record of peaceful progress, varied by occasional calamities in the shape of famines. The chief events have been already noted in previous chapters, and among them may be noted the settlements of the land revenue, the extension and improvement of communications, the consequent growth of trade and the abolition of the Moradabad cantonment.



Gazetteer of Moradabad.

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DIRECTORY.

GAZETTEER

OF

MORADABAD.

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DIRECTORY.

AMROHA, *Tahsil* AMROHA.

The ancient city of Amroha stands in 28° 54' N. and 78° 28' E., at a distance of 19 miles west-north-west from Moradabad. Its accessibility has been greatly improved by the construction of the railway from Moradabad to Ghaziabad, which passes to the south of the site, the station being close to the town, on the metalled road which runs southwards to join the provincial road to Meerut at Joya, some five miles distant. Unmetalled roads lead from Amroha to Sambhal on the south, to Paikbara on the south-east, to Hasanpur on the south-west, to Chhajlait and Thakurdwara on the north-east, to Umrî and Kanth on the north-north-west, to Chandpur on the north-west and to Dhanaura on the west.

The site is completely hidden from view on the south by magnificent groves of mango trees which extend from the town in every direction. To the west is the river Sot, the channel of which is dry save during the rains, and all round Amroha are numerous tanks, such as the Ram Talab on the north, the Chheora, Lakha Lokhar and Kushak tanks on the east, the Hauz Katora on the south and the Panwari and Zinda Zaniwala Talabs on the west. A mile to the south is the fine garden belonging to Babu Sheo Narayan, while another good garden owned by Pîr Ghias-ud-dîn, a descendant of Shah Abdul Hadi, lies on the north-western outskirts. Amroha forms a single huge *mauza*, 6,534 acres in extent, of which some 4,030 acres are cultivated, nearly the whole of this being revenue-free. The site proper occupies 336 acres, but the municipal area is somewhat larger, embracing 541 5 acres in all.

The recorded population in 1847 was no less than 72,667 persons, but this is incredibly large, since in 1853 the total was 35,284, dropping to 32,314 in 1865. It then rose to 34,904 in 1872 and to 36 145 in 1881 though ten years later it had fallen again to 35 320. At the census of 1901 however, the

number of inhabitants was 40,077, of whom 21,076 were females. Classified by religions there were 29,517 Musalmans, 10,264 Hindus, 177 Christians, 56 Jains and 63 others, chiefly Aryas and Sikhs. The bulk of the population consists of Sheikhs and Saiyids, the latter being an extremely numerous and generally impoverished body. They belong to ancient families, but while they are too proud to work for their living, they are with few exceptions ignorant, bigoted and decadent. Party intrigue is still the chief occupation of even the leading residents, and when the Musalman community as a whole is not in league against the Hindus, the Shia and Sunni sects are engaged in quarrelling among themselves: while the public interests are wholly subordinated to factional jealousies, even among the members of the municipal board. Probably no other town in the United Provinces has given more trouble to the administration in proportion to its size than Amroha. There is a saying that British rule is non-existent here, and certainly the proverb contained a great deal of truth till within the last few years. Party feeling has always run high, and on the frequent occasions when a breach of the peace took place the faction concerned apparently succeeded in shielding the culprits. The climax was reached in 1902, when a serious riot broke out during the Muharram, the deputy magistrate, the tahsildar and the sub-inspector of police being besieged in a house by the mob. The lesson then afforded will not be forgotten quickly. Condign punishment was dealt out to the offenders, while the bench of honorary magistrates was suspended and is still under suspension.

Besides the Saiyids and the Abbasi 'Sheikhs, who will be dealt with later, there are several other well-known families residing in the town. A small colony of Mughals live in the Gauri Kuan *muhalla*. The Pathans belong to the Katkoi and Niaziyan quarters; chief among those of the former being Nisar Ahmad Khan and Raza Ahmad Khan, while Nadir Shah Khan of Niaziyan is the representative of an ancient family, said to be connected with the Suri dynasty. The Kambohs are generally supposed to be the descendants of Hindu converts, though they themselves claim to come from Afg One influential family was founded by Hakim Imam ud din Khan at the end

of the eighteenth century and lives in the Saddu *muhalla*. They are all Shias, but another family descended from Muhtashim Khan, who came to Amroha at a somewhat earlier date, is strongly Sunni. They reside in Badshahi Chabutra and their chief representative is Nawab Mushtaq Husain, better known by his Hyderabad title of Vikar-ul-Mulk, at present secretary to the Trustees of the Aligarh College. In the same *muhalla* is a community of Kalals, who are said to have been converted to Islam in the days of the Lodi Sultans and to have then immigrated hither from Bulandshahr. They are all Sunnis and some of them possess considerable wealth.

Among the Hindus there are few old families. The chief is that of the pargana *ganungos* in the chauk, now represented by Babu Sheo Narayan, already mentioned as a large land-owner in chapter III. During the past century several families have acquired wealth by trade and in many cases have bought up the revenue-free holdings of the Sayyids. Such are Chaube Bhagwat Das of *muhalla* Qureshi, Lala Nand Kishor of Guzzi; Sahu Deokinandan of Kot, a wealthy banker who was adopted by Gobind Prasad, and Lala Anand Sarup, a banker who is descended from one Murlidhar, an official of the reign of Akbar.

Amroha is a place of considerable trade, a large amount of grain being collected in the town after each harvest under the system of grain rents prevailing in the pargana. The chief exports are wheat, other grains and sugar, the wheat being despatched almost entirely to Benares, where it enjoys a great reputation. Of late years, however, the growing importance of other markets on the railway, notably Gajaula and Kanth, which do not suffer from the disadvantage of an octroi tax, have become serious rivals to Amroha and have diverted a large proportion of the export trade in grain from the neighbouring country. The manufactures of the town have been mentioned in chapter II. They comprise the well-known art pottery of Amroha, made by Hindu Kumhars, the embroidered caps which are exported to all parts of India, the folding bedsteads called *bakhshi-ka-palang*, country carts, drums and other wooden articles. There is also a certain amount of sugar refining and country cloth is manufactured to some extent.

In former days the town was surrounded by a wall, but only one gateway and a few scattered fragments now remain. The main street is nearly a mile in length and is flanked with shops, many of which have handsome fronts of carved wood. On either side, to the east and west, are the residential quarters, full of large mansions belonging to the now impoverished Saiyid families. Most of the houses are unattractive brick buildings and the general aspect of the town is singularly gloomy and lacking in picturesqueness. There are 69 *muhallas* and in most cases their names are derived from those of the Saiyid families which inhabit them: and to this day it is a peculiar feature of the place that almost all the residents of a *muhalla* belong to a single family or clan, the remainder being confined to the lower classes. Before dealing with these *muhallas*, however, some account may be given of the history of this ancient town.

The name is locally and wrongly derived from *am* and *rahoo*, the place of mangos, doubtless because such etymology is easy and because the fruit of the innumerable mango trees surrounding the site is justly famous. A tradition assigns its foundation to a ruler of Hastinapur named Amar Jodh some 3,000 years ago, and goes on to relate that the town in the course of time fell into ruins and was rebuilt by Amba, the sister of Prithvi Raj. In the Naubatkhana *muhalla* and at other places some large bricks of undoubted antiquity have been excavated from time to time, which appear to be the foundations of a fort. The same tradition tells us that after her time Amioha was the seat of a Surajdhvaj dynasty, of which no traces remain, save perhaps the Saddu mosque, the Bah-ka-kuan and the foundations of the bridge over the Bagad *ghil* near Gajraula. Then came a line of Tagas, who remained in possession till the Musalman conquest. After the latter event the place frequently figures in the annals of the Muhammadan historians, as already mentioned in chapter V; but here we are concerned rather with the events which led to the establishment of the great colonies of Saiyids and Sheikhs. Both of these races claim priority of arrival and the question cannot be determined, since even the Saiyids themselves admit variant dates for the migration hither of their celebrated

In 1261 the last Abbasid caliph of Baghdad, Mustasim Billah, was slain by the Mughals and only a few members of the family escaped. One was Muhammad Ahmad, who fled to Egypt and there established a kingdom, while Muhammad Yusuf came by sea to Sindh. This man was honoured as a descendant of the great Harun-ur-Rashid by Ghias-ud-din Balban, and his son Malik Taj-ud-din rose high in the service of Jalal-ud-din Firoz Khilji. He was succeeded by Muin-ud-din, whose son, Sharaf-ud-din Abbasi, was honoured by Muhammad bin Tughlaq with the titles of Umdat-ul-Mulk and Makhdumzada. In the next generation came Shams-ud-din, who attended the court of Firoz Shah, but after Timur's invasion in 1398, when many of the great families of Dehli were dispersed, he came to Amroha with his sons and took up his residence there. Several of his descendants were celebrated scholars, such as Maulana Rukn-ud-din in the days of Humayun, Lal Muhammad and Muhammad Akbar in the following reign, and Sheikh Ahmad and Sadr-ud-din, tutors to the imperial family in the time of Jahangir and Shahjahan. So also was Hafiz Abdullah, whose son, Abul Mukarrim, entered the army of Aurangzeb. This celebrated soldier, better known as Jan Nisar Khan, served under the prince Muazzam in 1675. Ten years later he assisted in the campaign in Rajputana and defeated a superior force under the rebellious prince Akbar. He was then placed in command of the royal bodyguard, subsequently being entrusted in 1700 with the fortress of Gwalior, and in 1709 he was made governor of Khandes or Berar. Being a Sunni he came into conflict with the great Sayyids of Baiha and was compelled to retire into private life in 1721. His sons were Ali Akbar or Kamyab Khan and Ramzan Ali or Darab Khan, who lived in Amroha after the invasion of Nadir Shah, though the latter was afterwards killed in action in Bengal. Their descendants still live in Amroha and many of them have been employed in Government service. There are altogether about 200 Abbasis in the town, chiefly in the *muhallas* of Mullana and Purani Sarai.

The Sayyids, who are descendants of Ali and Fatima, and the Alwis, who are descended from other wives of Ali and are generally included in the former are said likewise to have come to India after the destruction of Baghdad by the Mughals making their

way overland through Persia. The first to arrive in Amroha was one Nasir-ud-din, a descendant of Jafar, the sixth Imam, from whom the Barha Sayyids of the Muzaffarnagar district claim to have sprung. Nasir-ud-din, who was a holy man and was buried in a tomb still standing near the Basdeo tank, left many descendants, who still reside in the Naugian *muhalla* and other parts of the town.

He was, however, of little importance in comparison with his contemporary and rival, Sharf-ud-din, better known as Shah Wilayat, a descendant of the tenth Imam, Ali Naqi, and therefore of higher rank. This man was the son of Miran Sayyid Ali, who came to India and settled near Lahore, whence he is said to have moved to the neighbourhood of Amroha, there founding Miran Sarai, a village some two miles to the south-east of the town. His arrival in Amroha is given variously as 1271, during the reign of Balban, and 1301, when Ala-ud-din Muhammad Khilji was on the throne. Both are probably too early, for it is generally agreed that his son, Sharf-ud-din, came here in the days of Firoz Shah, who was anxious to keep him in Delhi. He first lived in a cell still shown in the Pachdara *muhalla*, but afterwards left Amroha to lead a wandering life in the mountains of Kumaun and elsewhere. Subsequently he returned and took up his abode in the jungle to the west of the city, where he died and was buried in July 1381. His *dargah* or tomb stands in a large enclosure filled with the graves of his descendants, and it is a curious fact that the anniversary of his death is observed not only by the Sayyids but also by the Kayasths of the Bartale *muhalla*, who have long been settled there and in former days used largely to conform to Musalman observances. The tomb is a most interesting place. There is a footprint of the saint on a stone and one of the trees overshadowing the shrine is said to have sprung from his riding-whip which was buried by his side. The place, like other saints' graves, as for example that at Sarauli in the Bareilly district, abounds in scorpions which are reputed to be harmless. The story goes that Shah Nasir-ud-din, resenting the intrusion of a rival saint, sent Sharf-ud-din a bowl full of water, hinting that there was no more room in Amroha. The latter retorted by sending back the bowl with a rose floating on the water. Nasir-ud-din accepted the rebuke but foretold that the tomb of the

newcomer would be infested with scorpions; to which Sharf-ud-din made answer that such a curse would only redound to his credit, in that the scorpions would be unable to sting. Returning the compliment, he added that all the stray donkeys in the place would congregate at Nasir-ud-din's tomb, whither to this day every potter in search of a lost donkey repairs.

Sharf-ud-din had a daughter, Bakhti, who is honoured as a saint, her tomb being visited by women forty days after childbirth, and two sons. The elder of these was Mir Ali Buzurg and the younger was Abdul Aziz, who won undying distinction for the family by marrying the daughter of Firoz Shah. The descendants of the elder son are relatively unimportant, though several of them rose to posts of some distinction under the Mughal emperors. The chief was Qazi Saiyid Amir Ali, who was made chief Qazi by Akbar and is mentioned as his host by Ibn Batuta. His son, Taj-ud-din, founded the *Lakra muhalla*, and three grandsons took up their abode in Huqqani, Pachdara and Saddu, all of which are full of his descendants.

The son of Abdul Aziz, who at first lived in Miran Sarai, known for a time as Azizpur, was one Saiyid Raje, and this man had two sons. The younger was Saiyid Yasin, from whom descended Muhammad Bagai, the founder of the Arzani-pota or *Bagla muhalla*. The Saiyids of this quarter and the far more numerous descendants of Muntajib, the elder son of Raje, are known as the Bara Darbar, doubtless on account of their royal descent. Their home originally was in Purani Sarai, but a new fort and palace, called the Bara Darbar, was built by Mir Saiyid Muhammad. This man rose to the position of Mir Adl under Akbar and was perhaps the greatest of the Amroha Saiyids. He was the foremost lawyer of his day and in 1575 was made governor of Bhakkar, where he died two years later. His sons, Abul Qasim, Abul Maali and Abul Hasan, all held high posts in the imperial service, as also did his brother Mubarak. The latter lived in Naubatkhana, which is full of his descendants, as also are Shafaat-pota, founded by his son, Abdul Jalil, and called after the latter's great-grandson, Muhammad Shafaat, Maja-pota, named after Abdul Majid, another son of Mubarak. Chheora near the tank of that name an offshoot of Maja pota and inhabited by the descendants of Abdul Majid.

great-grandson, Muhammad Siddiq; and Guzri, founded by Abdul Waris, who became *faujdar* of Sambhal and then of Oudh, the inhabitants being the descendants of his daughter. Several *muhallas* are occupied by Saiyids descended from Mir Adl. The old home in Purani Sarai is full of those sprung from a grandson named Saiyid Jahangir, who built the *hat* or market called after him. The Bara Darbar *muhalla* is the home of the descendants of Abdul Khaliq, one of the sons of Abul Hasan; while his brother, Abdul Bari, was the father of Abdur Razzak, who built a mosque and the Bazar Razzak *muhalla* on the western side of the town; a later member of the family building the large enclosure called Karam Ali Khan-ka-Gher. Other descendants of Mir Adl live in Katkoi; in Sati, a *muhalla* founded by Saiyid Bhikan; in Mandavi and Katra Ghulam Ali, a market containing a mosque and a house built by Ghulam Ali, great-grandson of Mir Adl.

All the *muhallas* mentioned above contain other descendants of Sharf-ud-din, who are also to be found in Danishmandan, Chakli, Machhrehtha and Raja Sarai. Besides these the town contains many other Saiyids. One family living in Danishmandan and now represented by Saiyid Mustahsan Khan, a sub-registrar, is descended from Saiyid Ashraf, who came to Amroha in the days of Shahjahan. Another in *muhalla* Bakhshi was founded by Khwaja Khatir, an immigrant of about the same date. A third is that of Jarudia, founded in the days of Akbar by one Saiyid Akhwan Said, a descendant of the Imam Umar.

The increase in the number of the Saiyids has greatly reduced their wealth and many of them are now in great poverty. As a body, however, they own a very large amount of land, mainly in revenue-free tenure, to which reference has been made elsewhere. The grants are said to have originated in the dower given with his daughter by Firoz Shah to Abdul Aziz, but they were largely increased in the days of Akbar and his successors. In the fiscal history of the district it has been shown how these grants were the subject of a protracted enquiry during the early years of British rule. A vast number of *sanads* and *furmans* were produced, but many of them were considered to be late forgeries produced at Budaun the decision in favour of the Saiyids being eventually based on a document declaring the land to be free of revenue on the

condition that the holders should keep order among the turbulent inhabitants of the neighbourhood. Some of the *muafidars* are men of considerable wealth and landed property, but large estates are few. At the present day the most distinguished are Haji Maqbul Husain of Bagla, Maulvi Aiyaz Husain of Guzri, the leader of the Shias, Saiyid Ali Taqi Khan of the Gharyalwala family living in Basawanganj near Guzri, Maulvi Said Ali, Saiyid Sibti-Hasan Khan, Munawar Hasan Khan and Saiyid Muhammad Husain Khan of Bara Darbar. The last-mentioned family is in possession of a sword said to be that of Zaid, which was given to Saiyid Abul Hasan by Mian Allah Bakhsh, who obtained it from a descendant of Zaid. It subsequently passed into the hands of Afzal Ali, a descendant of Abul Hasan, who died without issue and his widow gave it to her brother. The latter presented the sword to Nawab Ahmad Ali Khan of Rampur, who subsequently returned it to the family. It was confiscated after the Mutiny but afterwards Sir John Strachey, then collector of Moradabad, handed it over to Saiyid Muhammad of the same family, and it has since been treasured as a sacred relic.

Since the days of Sharf-ud-din the history of the town has been that of the Saiyids. The latter were engaged in large numbers in the imperial service and the tale of Amroha *mansabdars* preserved in the annals of the various families is a very long one. In 1780 the town suffered much at the hands of Nathe Khan, governor of Sambhal, who on account of a quarrel with his father-in-law, a resident of this place, attacked Amroha and looted Guzri as well as several other *muhallas* the disturbance being quelled by the personal intervention of Asaf-ud-daula, the Nawab Wazir of Oudh. In 1805 Amir Khan Pindari passed through Amroha, but carefully refrained from injuring the city of the Saiyids. The troubles of the Mutiny have been narrated in chapter V. Some of the Saiyids remained loyal, but many joined with Gulzar Ali, whose house was demolished by Sir J. C. Wilson. Since the Mutiny the place has greatly improved and its trade has increased immensely, though the excessive conservatism of the inhabitants renders progress slow and the virulence of party spirit constitutes a still greater obstacle. The Muharram is celebrated here with great magnificence but the hostility between

Sunnis and Shias is always a cause of anxiety. Originally, it is said, all the Saiyids were Shias, but many of them concealed their sect while others became Sunnis, and from the days of Akbar till the advent of Oudh rule all were ostensibly of the latter persuasion. The Nawab Wazirs were strong Shias and many of the Amroha Saiyids then returned to their old faith, thereby obtaining no small advantage in the shape of lands and houses.

The ancient buildings and remains in Amroha possess considerable interest. The oldest perhaps is a remarkable well known as the Bah-ka-kuan, situated to the north-east of the town. It is of enormous size and is built of block *kunkar*, with a flight of steps leading down to the water. Round the sides are two series of vaulted chambers, all below the surface of the ground. The well, which was repaired in 1904, is ascribed to a Raja Kirpanath of the Surajdhvaj dynasty. The Saddu or Jami Masjid in the Saddu *muhalla* was originally a Hindu temple and is ascribed either to Amba Devi, the sister of Prithvi Raj, or else to the Surajdhvaj Rajas. It was apparently converted into a mosque in the reign of Muiz-ud-din Kaiqubad and as reconstructed had five arches, though the two outer ones have since disappeared. In addition to an inscription of Kaiqubad there is one of Kumak Khan dated in 1588, a third recording the repair of the building by Mir Adl in 1574, and a fourth mentioning its restoration by Adil Khan during the days of the Rohillas. The name Saddu is a corruption of Sadr-ud-din, a person who was *muazzin* of the mosque and gained great celebrity as a wizard. His spirit is still considered to haunt the place and large numbers of pilgrims, mainly Hindus, come hither from the Punjab and other parts of India to be cured of mental ailments. Their offerings are very considerable and have brought much wealth to the Sadduwala Sheikhs, who are the owners of the mosque. In the reign of Shahjahan the mosque of Malik Sulaiman was built in the Badshahi Chabutra *muhalla*; and to the same period belong the gates of the fort built in Bara Darbar by Abdul Majid. The eastern, called the Moradabad gate, was erected in 1641, while the other and smaller gate is called the Chhanga Darwaza. The chief mosque of the Shias, called the Masjid Ashraf-ul-masajid, is a magnificent building situated in the centre of the town in *muhalla* Shafaat-pota. It was erected

by one Sheikh Ashraf Ali of Azimabad in 1817, but was afterwards enlarged and completed between 1867 and 1872. The tomb of Shah Wilayat has been mentioned already. There are countless other tombs in the outskirts of the town, such as those of Abdul Aziz, Abdul Wajid and Shah Ghasi in the *dargah* of Shah Wilayat and those of Mulla Allahdad, Mian Pir Bakhsh and Shah Abdul Hadi on the north. The last was a grandson of Qazi Muhammad, who came to Dehli from Bukhara in the days of Altamsh, and settled in the Qureshi *muhalla* of Amroha. The tomb of Nasir-ud-din, the first Saiyid settler, who was a grandson of the famous Farid-ud-din Ganj Shakar of Ajodhan, has been mentioned as situated near the Basdeo tank. The latter is a masonry structure to the north-west of the town and was built either by a mendicant named Basdeo or else by Khayali Ram, a Khattri of *muhalla* Kala Kua. On its bank is a temple and the upkeep of the place is maintained from a large endowment managed by the leading Hindus of the town.

There are altogether 109 mosques and 46 *imambaras* in Amroha, as well as a large *idgah* to the west of the site. The last is an imposing structure, approached by a long flight of wide steps, and was built about 1755 by Sheikh Ghulam Ahmad.

The public buildings of Amroha comprise the tahsil courts and offices in the Chauk *muhalla*, the fine new police station in Machhrehta, at the cross-roads in the very centre of the town; the dispensary in Niaziya; the new hospital for women in Kot, built in part by the widow of Sahu Gobind Prasad, the post and telegraph office, located in the old police station; and the munsiff's court, the high school and the municipal hall, grouped round an ornamental garden in *muhalla* Danishmandan on the main street leading from the railway station. Behind the municipal hall is the middle school, while the other educational institutions are shown in the appendix. These do not include the Musalman schools, which are in some cases of great repute and are attended by scholars from distant parts. One belongs to the Sunnis and is called the Taj-ul-madaris, while the Shias maintain the Saiyid-ul-madaris, close to their principal mosque the Nur ul madaris and the I u madaris the last having been founded in 1903.

Amroha has been a municipality since 1870 and its affairs are managed by a board of 13 members, of whom ten are elected, the joint magistrate being the chairman. The income is obtained mainly from an octroi tax on imports, which has had a detrimental effect on the trade of the town. This is supplemented by a tax on sugar refiners, while small sums are realised from pounds, slaughter-houses and the sale of manure. The details of income and expenditure under the main heads from 1890-91 onwards will be found in the appendix.* The water-supply of the town is derived from wells and is generally satisfactory. The same can hardly be said of the drainage, but though a scheme has recently been suggested for improving matters in this respect, the finances of the municipality do not at present allow of any costly undertaking.

AMROHA Tahsil.

This is the north central subdivision of the district and comprises the old parganas of Amroha and Rajabpur, together with portions of Seohara and Islampur Bahān. It is bounded on the east by Moradabad, on the south by Sambhal, on the west by Hasanpur, and on the north by the Bijnor district. The total area, according to the returns of the recent settlement, is 245,499 acres or 383 6 square miles, the length being about 19 miles from north to south and the breadth some 21 miles.

The tahsil extends from the Ramganga *khadir* on the east to the *bhur* tract of Hasanpur on the west, while a great *bhur* ridge traverses it from north-west to south-east, dividing the tahsil into two parts. The valley of the Ramganga is of small extent, owing to the westward tendency of the river, which has seriously injured several fine villages in the extreme north. The actual banks of the river are sandy and generally waste, and above this lies a stretch of rich alluvium, which in turn gives place to the upper *khadir*. The latter consists of stiff loam and clay, generally of a high quality, and in this tract is the large Kanth *jhil*, which in favourable seasons yields enormous crops of good rice. The western limit of the *khadir* is the steep and rugged slope of the high bank, scored with ravines and crowned by a belt of dry country, in which irrigation is unknown and the soil is a light loam varied in places by clay

Formerly the plateau was covered with *kair* and scrub jungle, but most of this has disappeared, though the land reclaimed is of very little value. Cultivation is carried on with great industry, but at a serious disadvantage owing to the lack of water, though with favourable winter rains a very fair harvest is secured.

From the crest of the high bank the land slopes inland towards the valley of the Gangan and its tributary the Karula. The slope is generally poor and is much broken by long ravines, in which attempts have been made to check erosion in some places by terracing. Between the Gangan and Karula, as far as their confluence, is a narrow but fertile belt with stiff loam and clay soils, the latter frequently resembling the *jhada* of Thakurdwara. Below the confluence the Gangan valley widens out, but the soil is somewhat inferior and becomes lighter as the Moradabad border is approached. There are many patches of clay, often of an indurated and untractable kind, and within the last twenty years a large area of scrub jungle has been reclaimed. In this tract water is generally near the surface and irrigation is effected from wells by means of the *dhenkli* or lever. Just before leaving the tahsil the Gangan receives on its right bank the Ban, a stream which rises in Bijnor and enters this tahsil in the north-west, taking a south-easterly course through the centre. Between the two rivers is a raised tract, the northern half of which possesses a light and porous soil of a reddish hue, varied in places by sandy patches and the extremity of a small *bhur* ridge protruding into this district from Bijnor. In the south, as the rivers approach each other, the soil deteriorates and irrigation, which is obtained without difficulty from percolation wells, becomes almost unknown.

The central *bhur* ridge enters the tahsil immediately to the west of the Ban and takes an almost parallel course, skirting the town of Amroha on the east. At first it is less than a mile in width, but it gradually broadens out and just above the town throws off a westerly spur, which terminates abruptly on the banks of the Sot. Then it contracts again, but a few miles further on it gives off a second branch, which ends immediately south of the Meerut road. The main ridge gradually decreases in size and disappears shortly after entering the Sambhal tahsil. In the narrow parts the *bhur* is confined to the ridge itself but where it

widens out it assumes the form of rolling dunes with small drainage channels known as *ghails* in the intervening depressions. The *bhur* is cultivated spasmodically, but most of it is kept waste as a grazing preserve and is covered with the *stabani* weed. Sometimes a fair proportion is cultivated, but the tract suffers much in wet seasons and the soil becomes saturated. The drainage from the ridge in the north finds its way either into the Ban on the east or into the Sot on the west, the latter rising close to Anroha, but in the centre and south the raised banks of these rivers constitute a serious obstacle. On the west the flood water collects in the Puranpur *jhl* and thence escapes past Didauli into a small tributary of the Sot, while on the east it passes with difficulty over a narrow belt of level country into Sambhal, eventually reaching the Ari in Bilari. This belt is a fairly fertile tract, with a stiff loam or clay soil which becomes lighter towards the foot of the ridge. It is largely cultivated by Turks, who have cleared away much of the scrub jungle and brought most of the land under tillage, though the frequent patches of sterile *kallar* attest the frequency of floods. Towards the Ban the level rises to an almost treeless stretch of light upland, in which the soil is light and poor, while means of irrigation are entirely lacking, the country bearing a close resemblance to the slope from the Ram-ganga bank towards the Gangan.

The country west of the *bhur* falls into two divisions. The northern half is of a varied description but generally of a fertile character. The villages on the northern border have a strong loam and clay soil, but this is intersected by a small and rather irregular line of *bhur*, which extends southwards from Bynor as far as the hill of Gajasthal, on which stands a famous temple of Kali. To the west and south the soil becomes lighter and the surface is gently undulating, the water in the depressions passing eastwards from Hasanpur to the Sot or the Chhoiya. The extreme south-west of the tahsil is really a part of the Hasanpur and Sambhal *bhur*; while between this fringe of villages and the Sot is a small block which appears to be a northerly continuation of the *udla* tract in Sambhal. It is considerably better than the latter however and exhibits fewer signs of water logging although it undoubtedly suffers from saturation after a

series of wet years. The cultivators are Pachhada Jats, of very inferior character and capacity to the Deswali Jats of the north of this tahsil, and the tract is locally known as the Jatiat.

Taking its varied nature into account, the standard of development attained in this tahsil must be considered very high. The cultivated area was 172,375 acres in 1874-75 and has since increased. During the twenty years ending with 1903-04 the average was 184,693, while in 1904-05, the year of settlement, it was 202,614 acres or 82.53 per cent. of the whole. Save for the most inveterate *bhur* and the sterile *kallar* patches, there is very little actually barren land, the total thus returned being 16,795 acres, which includes 6,218 under water and 3,432 taken up by roads, sites and the like. Groves covered 3,242 acres and 4,052 consisted of new fallow, leaving 18,796 acres of old fallow and unreclaimed waste. Much of this is worthless and more is unreliable, for cultivation in the *bhur* tracts can never be considered permanent and the unirrigated tracts are equally precarious. The irrigated area in the settlement year was only 8,347 acres or 4.12 per cent. of the cultivation, but the season was peculiar, since the abundance of the winter rains rendered irrigation unnecessary, whereas frequently three times this amount obtains water. Wells are the chief source of supply and are almost invariably of the unprotected type, masonry wells for irrigation purposes being extremely rare. The natural reservoirs are utilised as far as possible, but the streams are ordinarily unused except the Gangan, which is dammed by the cultivators of Umri whenever sufficient water is allowed to pass down the river from Bynor.

The *kharif* almost invariably covers a larger area than the *rabi* and for the five years ending with 1904-05 average 111,934 acres as compared with 93,401 under spring crops. Double-cropping is not practised to any great extent and averages about 14,500 acres. The chief *kharif* staples are rice, usually of the early variety except in the *khadir*, covering 23.72 per cent. of the area sown; the autumn pulses, *urd*, *mung* and *moth*, which make up 19.37 per cent.; *guar*, alone and in combination with *arhar* or cotton, 16.36; *tajra*, alone or similarly mixed, 15.89; sugarcane which in this tahsil has made considerable headway 10.63 and cotton a fairly constant crop 6.94 per cent. Garden

crops, a little maize in the *khadir* and the smaller millets make up the balance. In the *rabi* harvest the lead is as usual taken by wheat with 59·52 per cent. of the whole area, apart from 21·05 per cent. under wheat in combination with gram or barley. The latter makes up 8·15, gram 6·93 and the two together 1·73 per cent., garden crops, *masur* and oilseeds constituting the bulk of the remainder.

Jats are most numerous among the cultivators throughout the tahsil, occupying 22·6 per cent. of the area, and then come Chauhans, Chamais, Sheikhs, Baghbans or Mahis, Ahirs, Turks, Gujars, Gadariyas and Brahmans, while many other castes are represented. Chauhans are strongest in the north, Sheikhs round Umri and Amroha, Gujars in the central *bhur*, Mahis in Amroha and the *khadir* and the Turks in the south-east, while in the neighbourhood of Kanth are many Bishnois. At the settlement the total area in holdings was 207,456 acres, and of this 6·18 per cent. was cultivated by proprietors, 3·5 per cent. being *sir* and the rest *khudkasht*, 51·8 by occupancy tenants, 41·3 by tenants at will and 12 by ex-proprietors, the balance being rent-free. The old occupancy area has decreased largely, owing both to natural causes and also to the deliberate extirpation of rights on the part of the landlords; but, on the other hand, new rights have accrued to such an extent that the present figure is considerably in excess of that of thirty years ago. In grain-rented villages the question of occupancy is of little moment until suits for commutation are filed, and in this tahsil occupancy rents are far from immutable, while if a landlord determines to get rid of occupancy rights, no tenants can resist him. In no other part of the district are relations between landlord and tenant so unsatisfactory. The former is almost always unduly jealous of his prestige and power, while the latter is almost a slave to the Sanyid *muafidars*. Rents are still paid mainly in kind, over 56 per cent. of the rented area being so held, and the landlords have the strongest possible objection to commutation. The matter has been discussed already in chapter III and repetition is needless, but the chief point to notice is the general severity of the grain rents. The *batai* system is ordinarily adopted and the rates vary from 10 to 22 *seers* per maund. Anything below two fifths is rare and one half is generally taken together with

various deductions from the tenant's share for village expenses. Sometimes *amaldari* or appraisement takes the place of *batai*, especially in the case of barley and *samwan* or when the season is poor, so as to avoid the cost of watching the crop. The value appraised is taken either in cash or in kind, the former being invariably at rates which are very favourable to the landlord; but in either case the system is detested by the tenants as being liable to gross abuse. Cash rents are either the usual *sabti* rates for particular crops or else are assessed in the lump at so much per *kachcha bigha* of the holding. The average cash rental for the whole tahsil was Rs. 4.59 per acre at the settlement, the rate depending more on the quality of the soil than on the caste of the cultivator. Occupancy tenants paid Rs. 4.21 and others Rs. 5.57, while the corresponding rate thirty years before was Rs. 3.9 for both classes. Considerably more is paid by sub-tenants, but the area sublet is relatively insignificant.

The fiscal history of the tahsil has been told in chapter IV, while in the appendix will be found tables showing the revenue at successive settlements, as well as the present demand and its incidence.* There are altogether 602 villages, and at settlement these were divided into 1,337 *mahals*, excluding the small plots known as *mills*. Of the latter number 458 were owned by single proprietors, 580 were joint *sumindari*, 120 were perfect and 167 imperfect *pattidari*, and 12 were *bharyachara*, the last including Amroha itself and Naugaon Sadat, in both of which subdivision has been carried to a remarkable extent. No less than 141,855 acres are revenue-free, and the *muafi mahals* are either *lakhraoj* or free from payment of any kind or else *nazranadar*, the latter being the more numerous and paying a small fixed impost, to which reference has been made in chapter III. The Saiyid grantees have lost much of their property and now own but 27.26 per cent. of the whole tahsil. Next come Sheikhs with 17.14, Baniyas with 10.63, Bishnois with 10.11, Jats with 8.14, Kayasths with 5.66, Pathans with 5.64, Brahmans with 2.93 and Khattris with 2.33 per cent., Tagas, Mughals and Kambohs holding the bulk of the remainder. All have gained ground except the Saiyids, Sheikhs and Pathans, the money lending classes and the Jats having added largely to

* Appendix tables IX and X

their possessions. Apart from the many Amroha families the chief landholders are the Maulvis of Bachhraon, the Bishnoi Chaudhris of Kanth, Kunwar Laltu Singh, the head of the Jat community, Babu Har Narayan of the old Kayasth family of *gunungos* and the Chaudhris of Sherkot in the Bynor district.

The tract is thickly populated, though the density, averaging 593 to the square mile in 1901, is lower than in Moradabad and Bilari, in spite of the presence of a considerable city. The total fell sharply from 176,994 in 1853 to 157,813 in 1865, but had completely recovered by 1872, when it was 175,711, although the next census in 1881 again witnessed a drop to 174,014. Thereafter the population rose rapidly to 186,183 in 1891, and ten years later to 206,564, including 98,658 females. Of the whole number 120,235 were Hindus, 84,203 Musalmans, 1,711 Christians, 217 Sikhs, 115 Aiyas and 83 Jains. As in most parts of the district, Chamars are by far the strongest caste, and at the last census numbered 29,123 souls. Next came Jats with 12,843, Banias with 6,664, Tagas with 6,391, persons of this caste being unusually numerous, Rajputs with 5,865, Brahmans with 5,346, Gadariyas with 5,101, Kahais with 4,475 and Mahis, Baghtans, Muraos and Kachhis with a combined total of 4,972. Other castes with more than 2,000 members were Bhangis, Kumhars, Ahirs, Khagis, Gujars and Ahars. Not only are Rajputs fewer than elsewhere, but the total included 4,773 Chauhans, who are not true Rajputs, and the only clans found in any numbers are Katehrias, Panwais, Bargujars and Gaurs. Among the Musalmans the lead was taken by Sheikhs with 31,330 persons, mainly Siddiqis, Qureshis and Faruqis, and after these follow Saiyids, 7,207, for the most part Husainis and Naqwis, Barhais 5,495, and Julahas 5,215, while others found in strength are Telis, Nais, Lohars and Rajputs, principally Chauhans, as well as Faqis, Pathans and Behnas.

Of the whole population 58.6 per cent. was shown as directly dependent on cultivation, but the real agricultural element is considerably larger. Personal and domestic service, general labour, weaving and the supply of the ordinary requirements of life are the chief of the remaining occupations, and outside the town of Amroha itself there are no manufactures of any importance. The markets, fairs, schools and post-offices of the tahsil are shown

in the appendix. Apart from the towns of Amroha and Kanth there is hardly a place of any size among the 507 villages of the tahsil, Umri and Salempur alone containing more than 2,000 inhabitants.

Means of communication are distinctly good in the southern half and very fair elsewhere. The tahsil is traversed from east to west by the railway from Moradabad to Ghaziabad, and on this are stations at Hakimpur, Amroha and Chandnagar. South of the railway runs the main road from Moradabad to Meerut, and this is joined at Joya by a metalled branch from Amroha. The main line of the Oudh and Rohilkhand Railway passes through the north-east corner, with stations at Matlabpur and Kanth, the latter being connected with the town by a metalled road. A number of unmetalled roads radiate from Amroha, leading to Sambhal on the south; to Paikbara and Kundarkhi on the south-east, to Chhajlait, Kanth and Thakurdwara on the north-east, to Umri and Kanth station, to Chandpur on the north, to Dhanaura on the north-west, to Gajraula, following the line of railway, on the west and to Hasanpur on the south-west. Through the north-eastern portion of the tahsil run the roads from Moradabad to Kanth and Najibabad and to Chhajlait, Umri and Bijnor.

The tahsildar, the sub-registrar and the usual subordinate staff are stationed at Amroha, which is also the seat of a munsif, whose jurisdiction extends over this tahsil and the northern half of Hasanpur. The subdivisional officer is a full-powered deputy collector resident at Moradabad. For the purposes of police administration there are stations at Amroha, Didauli and Chhajlait, the circles of which embrace the entire tahsil.

ASMAULI, *Tahsil* SAMBHAL.

The village of Asmauli stands in $28^{\circ} 41' N.$ and $78^{\circ} 32' E.$ on the unmetalled road from Sambhal to Amroha, at a distance of some eight miles from the former and 19 miles from Moradabad. At the last census it contained 1,263 inhabitants, mainly Ahirs; but it deserves mention as possessing a police station, a post-office and a cattle pound. Markets are held weekly in the village and two fairs take place annually in honour of Burha Baba at the beginning of Magh and Bhadon. The village lands contain a

considerable amount of grass jungle and are 1,418 acres in extent; they are assessed at Rs. 2,435 and the chief proprietor is Sheikh Khalil-ur-Rahman.

AZAMPUR, *Tahsil* HASANPUR.

An old Musalman village which in early days gave its name to a pargana, now for the most part included in the Bijnor district. It was noted in the days of Akbar as the headquarters of the Mirzas, who gave so much trouble by rebelling against their kinsman as noted in the district history. It is now an insignificant place standing in 29° N. and $78^{\circ} 10'$ E., at a distance of some 22 miles north from Hasanpur and 42 miles from Moradabad. At the census of 1901 it contained but 749 inhabitants, mainly Jats. The only objects of interest are several old mosques and the shrine of Shah Bandagi, which stands to the west of the site on the high ground overlooking the *khadir* of the Ganges. One of the mosques bears an inscription dated in the reign of Akbar. It is a fine building, quite out of proportion to the present size of the village; while among the other traces of former greatness are the ruins of a house said to have been the residence of Abul Fazl. The village lands are very extensive, covering 4,776 acres; but nearly half of this consists of tamarisk and grass jungle. The revenue demand is Rs. 1,750 and the proprietor is Kunwar Sheonath Singh of Tajpur in the Bijnor district.

BACHHRAON, *Tahsil* HASANPUR.

The old Musalman town of Bachhraon, which in former days gave its name to a pargana, stands in $28^{\circ} 55'$ N. and $78^{\circ} 14'$ E., at a distance of 41 miles by road from Moradabad and 14 miles north from Hasanpur. An unmetalled road runs eastwards to Amroha and about a mile from the town crosses the metalled road from Dhanaura to Gajraula, while indifferent tracks lead to Dhanaura direct and to Sajmana in the *khadir*.

The place is said to have been founded in the days of Prithvi Raj of Delhi by a Taga named Bachhraj, but it became a Musalman settlement at a very early date, for a mosque still stands in the town which was built in 1288 during the reign of Muiz-ud-din Kaqbad. In the days of Akbar it was given with 156 villages

to a converted Taga, an ancestor of the family of Chaudhris, who are now much impoverished but retain shares in a number of villages. The chief residents, however, are the Maulvis, who own a very large, though heavily encumbered, estate in the neighbourhood. The town contains six *muhallas*, known as Baqabad, Peshthana, Sheikhzadagan, Pirzadagan, Chaudhrian, and Qanungoyan. The population has increased steadily during the last fifty years, rising from 5,798 in 1853 to 6,013 in 1865, to 6,768 in 1872 and to 7,046 in 1881. Ten years later it had dropped to 6,782, but in 1901 the number of inhabitants was 7,452, of whom 5,095 were Musalmans. The place possesses a police station, a post and telegraph office, a cattle-pound, an upper primary school and a small school for girls. There is a *sarai* and a large number of mosques, though none is of any special merit. Markets are held weekly, but the town is not a trade centre of any importance.

The lands of Bachhraon are extensive and a very large proportion, especially to the north and west, is occupied by fine mango groves. The inhabited site has been administered under Act XX of 1856 since 1859. It contained 2,430 houses in 1908, of which 1,541 were assessed; the house tax falling with an incidence of Re. 1-3-8 on each house assessed and Re. 0-4-1 on each person of the population. The yield was Rs. 1,893, while the average total income, including the opening balance, for the three years ending with 1908 was Rs. 2,130. The annual expenditure for the same period was Rs. 1,832, including Rs. 934 for the upkeep of the town police, Rs. 579 for the pay of a conservancy staff and Rs. 178 for minor works of improvement. The village Sanitation Act, 1892, has also been applied to the site. The *mauza* of Bachhraon is 2,340 acres in extent and is assessed at Rs. 2,645. It is almost evenly divided between the Chaudhris and the various Maulvi families, whose dissensions and mutual antipathy have been attended with very unfortunate results. A few years ago Abdur Rahman Khan built a bridge with the object of effecting a connection with the metalled road, but the quarrels between the landholders prevented the completion of the intended metalled branch, and the bridge is in consequence useless the approaches on either side consisting of heavy sand.

BAHJOI, Tahsil SAMBHAL.

An important village in the south of the tahsil, standing in $28^{\circ} 23' N.$ and $78^{\circ} 19' E.$, at a distance of 12 miles south-south-east from Sambhal and 37 miles from Moradabad. It is connected with the former by an unmetalled road leading from Islamnagar in the Budaun district, and about a mile to the north of the village this road crosses that from Chandausi to Anupshahr. The railway from Chandausi to Aligarh runs close to the site on the north and the Bahjoi station stands at a short distance to the north-east. Owing to the presence of this station, the only one in the tahsil, Bahjoi has become a considerable market, with a large export trade in grain, sugar and other articles, but the place suffers from the inferior nature of the roads leading to it. Markets are held twice a week in the village, while at Rampura, a place of considerable size two miles to the east, is a largely attended cattle-market.

Bahjoi in former days was the capital of a pargana, formed out of the older parganas of Majhaura and Jadwar, of which the latter derives its name from a village of Budaun, just beyond the district boundary. The population in 1881 numbered 2,724 persons, but ten years later it had fallen to 2,621, while in 1901 it was 2,666 including 1,949 Hindus, 631 Musalmans and 86 Christians and others. Banias and Rajputs are the prevailing Hindu castes, and among the former is a wealthy family, who have purchased a large amount of land in the south-east of the tahsil. The present representatives are the sons of Narayan Das, Hem Raj and Gobind Ram, who acquired much wealth by money-lending and trade. The firm has been broken up and the three branches are now separate, the principal members of the family being the sons of Narayan Das.

The village possesses a police station, a post-office, a cattle-pound, an upper primary school and a school for girls. The site has been brought under the provisions of the Village Sanitation Act, 1892. The lands of Bahjoi are 1,601 acres in extent and are fully cultivated. The revenue demand is Rs. 3,000 and the chief proprietors are Bhikari Das and Baldeo Sahai of the Bania family already mentioned.

BHOJPUR, *Tahsil* MORADABAD.

This very large village stands on the east side of the road from Moradabad to Thakurdwara at a distance of ten miles from the former, in $28^{\circ} 57'$ N. and $78^{\circ} 50'$ E., about a mile east from the Dhela and close to the Pipalsana railway station. It is situated in a very fertile tract, highly cultivated by the Turks, who form the bulk of the inhabitants. The population numbered 5,075 in 1853, and though it had declined somewhat by 1865, it rose to 5,121 in 1872, only to fall again in 1881 to 4,488 and ten years later to 4,350. In 1901 the place contained 4,377 inhabitants, of whom 3,233 were Musalmans. The village site, to which the provisions of the Village Sanitation Act 1892, have been extended, comprises four quarters known as Bazar, Nahapur, Jhadawala and Muhalla Qasai. Markets are held here weekly and the trade is considerable. Bhojpur contains an upper primary school, a number of mosques and a fine tomb of one Haji Muhammad. The village has an area of 2,321 acres and is very fully cultivated, the chief crop being *sathi* rice. It is assessed at Rs. 4,905 and is owned partly by resident Sheikhs and partly by the Kothiwalla Banias of Moradabad.

BILARI, *Tahsil* BILARI.

The place which gives its name to the Bilari tahsil is a small town standing in $23^{\circ} 37'$ N. and $78^{\circ} 48'$ E., on the east side of the unmetalled road from Moradabad to Chandausi, at a distance of 15 miles south from the former. A branch metalled road runs for about a mile and a half westwards to the Bilari railway station, situated in the village of Dhakia, thence continuing in an unmetalled state to Sirci; while another road goes south-east to Seondara. Bilari was in former days a Katehria village, but most of the land has been acquired by Raja Kishan Kumar of Sahaspur, while several resident Banias and a Khattri pleader of the town have recently purchased considerable estates in the neighbourhood. The total area of the *mauca* is 947 acres, which includes some 740 acres of cultivated land, assessed at Rs. 2,315.

The town contains four *muhallas*, known as Bazar, Julahan, Karian and Sheikh Abdullah. It is a local market of considerable importance but has no manufactures of any note except weaving

The population has for a long time remained stationary; numbering 4,870 in 1872, 4,861 in 1881 and 4,988 in 1891, while at the following census it was 4,766, of whom 2,298 were Hindus, 2,438 Musalmans, principally Julahas, and 30 of other religions. In addition to the tahsil buildings, the munsif's court and the registration office, Bilari possesses a newly established police station, a dispensary, an inspection bungalow, a post-office, a *sarai*, a cattle-pound and an upper primary school. There are many mosques and several Hindu temples in the town. The head quarters of the tahsil were originally at Chandausi, but in 1846 they were removed to Bilari on account of its more central situation. Since 1859 the place has been administered under the provisions of Act XX of 1856 and those of the Village Sanitation Act, 1892, have more recently been applied to it. In 1908 the town contained 1,208 houses, of which 880 were assessed, the house tax yielding Rs. 1,439, which gave an incidence of Re. 1-10-3 per assessed house and Re. 0-4-10 per head of population. For that and the two preceding years the total income, inclusive of the opening balance, averaged Rs. 1,777, while the expenditure for the same period was Rs. 1,313 annually, the chief items being Rs. 619 for the upkeep of the town police, Rs. 449 for the maintenance of a conservancy staff and Rs. 109 for small public works and improvements.

BILARI Tahsil.

The Bilari tahsil comprises the old parganas of Deora, Seondara, Narauli, Sahaspur and Kundarkhi, and forms the south-eastern subdivision of the district. It marches with Sambhal on the west, with Moradabad on the north, with the Rampur state on the east and with the Budaun district on the south. Three tiny villages, Dharampur, Sewapur and Padarathpur, are detached from the rest and lie at a short distance from the north-west corner, surrounded on all sides by the Sambhal tahsil. The total area is 213,061 acres or 332.9 square miles.

The tahsil is unquestionably the best in the district and is a tract of remarkably uniform character. It lies almost wholly in the *katehr* or uplands the general level being broken only by the action of the rivers and

The first of these is the Gangan

in the north, which virtually forms the boundary between this tahsil and Moradabad. Its valley is of varying width, for at first there is a very narrow *khadir* with a rapid ascent to the uplands, while at the railway bridge there is no *khadir* at all. East of this point, however, the river has formed for itself a wider valley, with the result that on either side of the stream is a fair stretch of valuable *khadir*, from which the land rises gently to the plateau. The next river is the Ari or Aril, which has its source near Gumsani in pargana Sambhal, but does not assume a definite channel till it reaches Mainather. Thence it flows through the centre of the tahsil in a south-easterly direction, the valley becoming constantly wider and deeper as it approaches the Budaun border. In its upper reaches the valley is for the most part waste, but after crossing the railway cultivation in the *khadir* increases and very fair crops are produced, though the amount of waste is always considerable. These lowlands flourish in comparatively dry years, for a wet season inevitably causes saturation and the abandonment of the fields; though the existence of waste in the Ari valley is by no means to be deplored, owing to the very small areas available for grazing in the rest of the tahsil. The slope from the *khadir* to the uplands is of the usual inferior description, but on reaching the crest the soil is found to be much the same in character as that of the adjoining *katehr* villages.

The third river of importance is the Sot, and this affects only a small area in the extreme south. It is a perennial stream of no great size, but has a wide valley with a very long and gentle slope to the uplands on either side. These slopes are of a very inferior quality, being scored by ravines and injuriously affected by the rapidity of the drainage, while the villages on the ridge overlooking the valley are generally poor on the north, with the exception of Kaithal, and also on the south, save for a small block adjoining the Sambhal tahsil, in which good spring wells of the *mota* type are to be found. The valley itself is of no great excellence, and though almost the whole is cultivated, it is apt to suffer severely after a series of wet seasons, the soil becoming hopelessly saturated and taking years to recover. The tract has at times been swept by epidemics of fever and is always regarded as y while both here

and in the Ari valley the quality of the drinking water leaves much to be desired.

The Chhoiya is a small drainage channel which flows along the eastern borders and then passes into Budaun, after being joined by several petty watercourses which bring down the drainage from the uplands. The latter consist for the most part of a rich loam, easily worked, producing fine crops of wheat, sugarcane and other staples, highly tilled and enjoying as a rule ample means of irrigation. This is usually obtained from percolation wells, but good spring wells can be made in the villages to the south-east of Kundarkhi and in a few other places where a firm water-bearing *mota* occurs; and in such cases unprotected wells give a copious supply and last for many years. As a whole the *katehr* is a prosperous and well-wooded tract, but in places the quality of the soil deteriorates. The northern portion of the tahsil stands higher than the rest and the soil is mainly a light inferior loam, often degenerating into sandy *bhur*: irrigation is defective, being restricted to small percolation wells in the better lands; and *bajra* is the chief autumn crop, while the *rahi* consists principally of poor wheat and barley. The same description applies to a narrow ridge of high land in the south of the tahsil, which apparently marks the water-parting between the Ari and the Sot, running from near Sarthal to Rahauli on the Budaun border. Another poor tract lies on the western borders, to the east of Mahmudpur on the metalled road from Moradabad to Sambhal. Here the soil is broken and undulating, the neighbourhood abounding in *jhils* and depressions, which contain a heavy clay soil, in most places fertile, but often liable to inundation.

The standard of cultivation generally is very high and tillage has been pushed to its furthest limits. In 1874-75 the area under the plough was 164,636 acres and since that time there has been a considerable extension. The average for the twenty years ending with 1903-04 was 175,044, while in 1904-05, the year of settlement, it was 179,879 acres, which gives the extraordinarily high proportion of 84.43 per cent. of the total. The increase is common to all parts of the tahsil, but has been most marked in the valleys of the Gangan and Sot and in the clay lands near

Mahmudpur, where much *dhak* jungle has been cleared. Many villages are absolutely devoid of waste, and the cultivable area, excluding 2,428 acres of current fallows and 4,035 under groves, is only 12,920 acres or 6.06 per cent. of the whole, and the great bulk of this is old fallow. The remaining 13,809 acres are returned as barren, but from this should be deducted 2,924 acres occupied by village sites, buildings and the like, as well as 4,878 under water. The irrigated area in the settlement year was only 8,164 acres or 4.54 per cent. of the cultivation, nine-tenths of this being derived from wells; but this was an abnormal year, and ordinarily the area watered is at least three times as large. Though the tanks and *jhils* are utilised when available and the rivers are employed for the fields of the *khadir* when necessary, wells are the chief source of supply throughout the tahsil. They are mainly of the unprotected type, but the number of masonry wells in the south and centre is steadily increasing. The wells are worked either by bullocks or by hand: in the latter case by means of the usual pot and pulley, since the water-level is seldom lower than 20 feet from the surface, though in places it is near enough to permit the use of the *dhenkli* or lever.

The *khharif* is almost invariably the most important harvest, at least in so far as it covers the larger area, averaging 102,432 acres in the five years ending with 1904-05, as compared with 89,220 acres under *rabi* staples, while ordinarily some 14,500 acres bear a double crop. The largest area in the *khharif* is taken up by *bajra*, alone and in combination with *arhar* or cotton, averaging 33.41 per cent. of the total, and then come *juar*, also alone and mixed, with 28.1, rice with 15.69, cotton with 9.12, sugarcane with 5.81 and maize with 1.67 per cent, the balance consisting of small millets, garden crops and the autumn pulses. The sugarcane area has decreased greatly of late, the amount being 14,983 acres in 1874-75 and 7,583 for the ten years preceding the settlement, while in 1904-05 it was only 5,615 acres. Its place has been taken by rice and *juar*, but the reason lies mainly in the increased value of wheat, which alone and in combination now constitutes three-fourths of the *rabi* harvest. It is probable, however, that the recent revival of the sugar industry will not be without its effects on this tahsil and

already the area has increased perceptibly since 1901. In the *rabi* 64·87 per cent. of the land is sown with pure wheat and 11·12 with wheat mixed with either gram or barley. The latter by itself covers 7·14 and gram 8·98, while the two together make up an additional 6·05 per cent. the remaining products including garden crops, *masur*, oilseeds and poppy, the cultivation of which was reintroduced in 1901.

The cultivating community consists principally of Chamars, Rajputs, Ahars, Turks, Jats, Brahmans, Sheikhs and Muraos, as well as their congeners who go by the names of Baghban and Mali. The Rajputs belong mainly to the southern villages, the Ahars to the neighbourhood of Seondara, the Turks to the light lands of the north, and the Jats to the strip immediately adjoining this on the south. The tenants are as a rule extremely industrious and throughout the tahsil the standard of husbandry is unusually high. Of the total area included in holdings at the time of settlement 9·13 per cent. was cultivated by proprietors, 59·13 by occupancy tenants, 1·54 by ex-proprietary tenants and 29·62 per cent. by tenants at will, the rent-free area being extremely small. The occupancy area is very large and has been so for many years, although in some cases the *zamindars* have made strenuous efforts to break down rights. The average rental for the tahsil is high, amounting to Rs. 5·17 per acre. The rate depends rather on the nature of the soil than on the caste of the tenant, though usually Rajputs, Brahmans, Kayasths and Saiyids obtain lenient terms. Occupancy tenants pay on an average Rs. 4·5 and tenants at will Rs. 6·62, as compared with Rs. 4·16 and Rs. 4·46, the rates current in 1876. Considerably higher rents are exacted from *shikmis* and the area sublet is large, amounting to some 21,000 acres. Rents are paid mainly in cash, this being the general custom of the tahsil, and grain rents are found only in a few villages, where they are confined to patches of inferior land.

The fiscal history of the tahsil presents no peculiar features and the results of successive settlements, together with the present demand and its incidence, will be found in the appendix.* The tract comprises 482 villages and at the last settlement these were

* Appendix, tables IX and X.

divided into 1,471 *mahals*, exclusive of the large number of separate properties in *mahals* which go by the name of *milk*. Of the whole number 508 were owned by single proprietors, 733 were joint *zamindari*, 107 were perfect and 122 imperfect *pattidari*, while only one was held in *bhaiyachara* tenure. Of the various communities Rajputs hold 20.88 per cent. of the total area, and next come Banias with 15.91, Khattris with 11.33, Sheikhs with 9.48, Saiyids with 8.12, Pathans with 7.87, Brahmans with 7.84, Kayasths with 6.86, Ahars with 4.17, Jats with 3.35 and Turks with 1.07 per cent. Banias and Khattris have added very largely to their possessions since 1874, while Rajputs, followed at some distance by Kayasths and Saiyids, have been the chief losers: the most notable cases of alienation having occurred in the Bargujar estates of Majhaura and Asalatpur Jarai. The Saiyids who have parted with their rights are mainly those of Sirsi and Kundarkhi, while the Kayasths of the latter place have sold much of their ancestral property. Rajputs are found everywhere, but their large possessions are those owned by the Bargujars of Narauli and Jargaon. The leading Khattri is Raja Kishan Kumar, who has a very fine and well-managed estate, while his brother, Kunwar Ganga Sahai, and Har Sarup of Bilari have a number of villages. Among the Banias are several residents of Chandausi and the Sahu family of Bilari. The Chaudhri of Seondara is the head of the Ahars, and the Chaudhri of Gwarau is the leading Jat in the tahsil, while the Brahmans are represented by the heirs of Raja Jai Kishan Das. The chief Musalman landholders are Ashiq Husain of Mahmudpur, Khan Bahadur Hamid-uz-Zafar Khan of Rampur, the owner of Kaithal; and Abdus Salam Khan of Rampur, the proprietor of Gumthal.

The tahsil is more thickly populated than any other part of the district except Moradabad and the density has increased greatly during the past half century. The total rose constantly from 188,219 in 1853 to 192,682 in 1865, to 216,343 in 1872, to 229,784 in 1881 and to 231,947 ten years later. The census of 1901, however, witnessed a sharp decline, the number of inhabitants being 216,340, of whom 100,558 were females, while the average rate fell from 696 to 650 per square mile. Of the whole number 154,521 were Hindus 60,267 Musalmans 854

Aryas, 92 Jains, 36 Sikhs and 13 Parsis. As usual, Chamars are by far the strongest Hindu caste, aggregating 36,992 persons, and then come Rajputs with 10,523, Brahmans with 10,512, Muraos with 10,359, exclusive of 3,460 Malis and Kachhis, Banias with 8,648, Ahars with 8,590, Kahars with 8,215, Jats with 8,001 and Ahirs with 5,690. Other castes with more than 2,000 members apiece are Gadariyas, Kumhars, Bhangis, Pasis, Kutas, Lodhs, Dhobis, Nais, Khagis and Tagas. The Rajputs include 4,190 Chauhans, but of the Chhatris proper there were 1,197 Bargujars, 1,191 Katchrias, and considerable numbers of Gautams, Gaurs, Panwars and Tomars. Among the Musalmans there were no fewer than 21,559 Sheikhs, mainly Siddiqis, Qurreshis, Ansaris and Bani Israil. Next come Julahas with 6,378, Pathans with 4,506 and Barhais with 3,814, while others found in any strength are Rajputs, Mughals, Nau-Mushms, Doms and Faqirs.

Although Chandausi is an important commercial centre with a large trading element, the tahsil is in the main essentially agricultural in character. According to the census returns 62·5 per cent. of the inhabitants were directly dependent on cultivation and the actual agricultural population is considerably larger. General labour accounted for 6·7 and personal service for 5 per cent., while the remaining occupations are merely those which serve to supply the needs of a rural community. There are no manufactures of importance, though a large number of persons are engaged in weaving. The tahsil contains 393 towns and villages, but the only place of note is Chandausi. Bilari, Kundarkhi and Narauli have large populations, while the chief villages are Rustamnagar, Sahaspur, Kaithal, Seondara, Junahta and Ratanpur Kalan. Lists given in the appendix show the markets, fairs, schools and post-offices of the tahsil. An important cattle market at Path is attended by dealers of all the neighbouring districts.

Means of communication are generally good. Chandausi is connected by railway with Bareilly, Aligarh and Moradabad, the last mentioned branch having stations at Jargaon, Bilari and Kundarkhi. The metalled road from Moradabad to Sambhal traverses the north-west corner of the tahsil, but the branch which takes off at the Gangan bridge and leads to Kundarkhi, Bilari and Chandausi is stalled and its conversion would meet a long felt need.

From Kundaikhi a road runs to Paikbara and Amroha, while through Bilari passes the road from Sursi to Seondara and Shahabad. Several roads radiate from Chandausi, leading to Seondara and Saifni in the Rampur state on the north-east, to Sambhal on the north-west, to Bisauli on the south-east, to Islamnagar on the south, to Sadatbari on the south-east, to Anupshahr on the west, and to Chharra and Shahabad on the east.

Bilari is the headquarters of a tahsildar, a sub-registrar, a munsif and the usual subordinate staff. The subdivisional officer is a deputy collector resident at Moradabad. For police purposes there are stations at Bilari, Mainather and Chandausi, the circles of which embrace the whole tahsil. The Bilari station has recently come into existence, consequent on the abolition of those at Kundaikhi and Seondara.

CHANDAUSI, *Tahsil* BILARI.

The large municipal town of Chandausi, the most important market of the district, stands in $28^{\circ} 27' N.$ and $78^{\circ} 47' E.$, at a distance of 27 miles south from Moradabad and 12 miles from Bilari. To the north of the site passes the line of railway from Bareilly to Aligarh, on which there is a station, forming the junction with the branch line from Moradabad. The station buildings with their goods-sheds, engine shops and the like cover a wide area and there is a considerable railway settlement. Apart from the railway, means of communication are indifferent, and it is surprising that no metalled road connects Chandausi with the outer world. Unmetalled roads radiate from the town in all directions, leading to Moradabad on the north, to Sambhal on the north-west, to Anupshahr on the west, to Islamnagar on the south-west, to Bisauli on the south-east, to Shahabad in Rampur on the east, and to Seondara on the north-east.

Chandausi appears to be of comparatively recent origin and certainly did not attain any size till Bareilly became of importance. A market then sprang up on the main route from the latter place to Sambhal and Dehli, its foundation by one Ibrahim Khan, whose name is commemorated by a well in the town, taking place according to tradition in 1757. It is certain, however, that it was a rich and flourishing mart in the days of the Rohillas and in spite of its

sufferings at the hands of the Marathas, it soon resumed its position as one of the principal markets of Rohilkhand; its rise being in no small measure due to Daulat Sah, the treasurer of Ali Muhammad. The town was raided by Amir Khan Pindari, though it seems to have been capable of defence. Thornton describes it as a considerable place surrounded by a mud wall; and in this wall were eight gateways, named after the places to which the issuing roads led: Moradabad, Sambhal, Khurja, Kanthal, Bisauli, Khera, Sikri and Jara. These gates give their names to eight of the eleven *muhallas*, the others being known as Mahajan, Ratan and Sundar; but the wall has disappeared and only the framework of two gates remains. The roadways, however, still go by their old names and are broad metalled streets leading from the centre of the town.

The population of Chandausi rose from 20,921 in 1847 to 23,274 in 1853, but fell to 22,122 in 1865, probably as the result of the Mutiny, when the wealthy traders of the place experienced considerable ill-treatment. It then rose to 23,686 in 1872, to 27,521 in 1881 and to 23,111 in 1891, the increase being ascribable in the main to the rapid development of trade brought about by the advent of the railway. At the 1901 census, however, a decline was observed, the total being only 25,711, of whom 12,202 were females. Classified by religions there were 18,369 Hindus, 6,948 Musalmans, 60 Christians and 334 others, chiefly Aryas. These figures exclude those of the railway station and staff, which amounted to 602 persons. Of late years the population has declined owing to the ravages of plague, while its importance as a commercial centre has been to some extent affected by the development of the railway system and the opening up of other markets.

The town bears an essentially commercial appearance, the main roads being lined with shops and business houses, while in several places are large *paras* or halting places for carts, surrounded by walls and planted with trees. After the construction of the railway a new street was laid out in 1879, leading to the station, several blocks of old houses being demolished for the purpose. On the borders of the town, close to the station, is the *sarai*, a large and handsome enclosure of red brick. The principal markets are Mohibullahganj and Nakkhasa, the former owing its origin to a Pathan resident, while the latter was at one time a cattle-market

Chandausi is the trade centre for a very large tract of country and is the principal grain market of western Rohilkhand. Owing to the abolition of the octroi duty on wheat some years ago the traffic has expanded very rapidly and dealers find it more profitable to bring their wheat to Chandausi even from bazars which are nearer Moradabad. Wheat is the great staple and next come other grains, cotton and sugar; while the main imports are salt and piece-goods. The place is also an important *dépôt* for the collection and distribution of *san* (hemp). Though very little is grown in the immediate neighbourhood, large quantities are imported by agents from Kainganj in Farrukhabad and from the districts of Mampurī, Etah, Barcily, Budaun, Shahjahanpur and Pilibhit, and also from the Rampur state, for despatch to Calcutta and Bombay. There is no manufacture of the fibre in the town, but the *san* is pressed and packed for export; Messrs. West & Co. owning steam presses, while many local merchants employ wooden hand presses. The cotton trade is developing rapidly. By 1901 there were two ginning mills and presses, one owned by Messrs. West & Co. and the other by Seth Natthu Mal; while in 1906 the total had increased to five and others were then in course of construction, the present number being ten. The cleaned cotton is exported to the manufacturing centres and the cotton seed goes to the Punjab. The traders of the town are mainly Banias, and several of them have risen to wealth and eminence, while some have acquired large properties in the neighbourhood. A notable manufacture of Chandausi is that of country carts, which are made in very large numbers and are taken for sale to the great bathing fairs at Raj-ghat and elsewhere.

The public institutions of Chandausi comprise a municipal town-hall, a police station, a post and telegraph office, a dispensary and a municipal dak bungalow. There is a middle vernacular school with two branch primary schools as well as six indigenous primary schools aided by the municipality and two municipal girls' schools. In addition to these an English high school has recently been founded in memory of a wealthy resident named Sham Sundar by his widow and has been affiliated up to the matriculation standard of the Allahabad University; the cost of the school and the hostel buildings being about Rs. 60 000. The town

is generally healthy and the water-supply, derived wholly from wells, is both adequate and good. Formerly the site was somewhat inadequately drained, the surface water discharging itself for the most part into the Parkota *nala*, which skirts the northern borders and then turns almost at right angles along the western borders of the town, after receiving the sullage from the railway station. Leaving it at the south-west angle it passes into a large shallow excavation known as the Khurja Darwaza Tal, whence a cutting carries off the surplus water into a ravine of the Sot. On the east side the drainage discharges into a ditch which leads into the same excavation, and much benefit resulted from the construction in 1881 of masonry drains leading into the main western drain, which at the same time was cunetted throughout. The system was not wholly satisfactory, for on occasions the surface drainage of a considerable tract to the north-west of the site found its way into the Kaithal ravine leading to the Sot and held up the water in the town drains, with the result that the lower portions of the *muhallas* in the south-west of the site became flooded. Consequently a fresh scheme was devised with the object of intercepting all the sullage of the town and carrying it off independently. This embraced an extension of the existing western drain, the construction of a masonry eastern drain from the Sikri road southwards to its junction with the former and a joint outfall into the Kaithal *nala*. Provision was also made for an underground drain to serve the densely populated Khurja Darwaza *muhalla* and for a complete system of street drains and flushing tanks. The estimated cost of this scheme was met from two loans advanced in 1906 and the following year to the amount of Rs. 1,20,000, repayable in 40 half-yearly instalments, the total cost of the scheme when completed being about Rs. 1,66,000.

In chapter IV some account has been given of the history of the Chandausi municipality. It was first so constituted in 1862-63, but in 1875 the place was reduced to the status of an Act XX town, and it was not till 1886 that the municipality was re-established. Its affairs are managed by a board of eleven members, of whom two, including the chairman, are appointed and nine are elected. The chief source of income at present is the usual octroi tax on imports modified so as to exempt wheat

and sugar. There is a tax on sugar refiners and in 1908 a tax on all vehicles was sanctioned. Other receipts of importance include fees paid for slaughter-houses, the sale of manure, the proceeds of cattle-pounds and the income from municipal property, principally the *sarai* and the dak bungalow. The details of income and expenditure under the main heads from 1890-91 onwards will be found in the appendix.* The area of Chandausi proper is 5,253 acres, but of this only 3,905·5 acres lie within municipal limits.

CHHAJLAIT, *Tahsil* AMROHA.

A small village in the east of the tahsil, standing near the left bank of the Karula, in $28^{\circ} 59' \text{ N.}$ and $78^{\circ} 37' \text{ E.}$, at the junction of the unmetalled roads from Moradabad to Bijnor and from Amroha to Kanth, at a distance of 14 miles from the district headquarters and eleven miles from Amroha. The village itself is quite insignificant, having at the last census a population of only 310 persons. It possesses a lower primary school and is the scene of a small weekly market; but it deserves mention as containing a police station, a post-office, a cattle-pound and a district board encamping ground on the route to Bijnor. The inhabitants are mainly Chauhans, but Saiyids are the owners of the village, which is 437 acres in extent and is assessed at Rs. 610.

DARHIAL, *Tahsil* MORADABAD.

The small town of Darhial is situated in $29^{\circ} 3' \text{ N.}$ and $79^{\circ} 1' \text{ E.}$, in a detached block of territory belonging to Moradabad, but surrounded on all sides by the Rampur state. It is 22 miles distant from Moradabad by the road leading to Naini Tal, which is metalled up to this point and carries a heavy traffic in timber and other goods from the Tarai. Just beyond the town flows the river Kosi, the vagaries of which have done much damage, for of late years it has encroached on Darhial, carrying away the old dak bungalow and threatening the inhabited site.

The latter comprises nine *muhallas*, known as Bharpur, Banjaran, Madariwala, Ghosipura, Milk Hasan, Hathiwala, Umraonagar, Milk Tukrab and Magra Sana. The place is an old Banjara settlement but as a trade centre it is much inferior to

* Appendix, table XVI.

Tanda, a neighbouring town of Rampur on the Moradabad road. Country cloth is the only manufacture of any note, but the markets held here twice a week are well attended and there is a large trade in rice. The town possesses a post-office, a police outpost, a cattle-pound and an upper primary school. The population numbered 4,515 persons in 1872, and rose to 4,651 in 1881 and to 5,190 ten years later, but, in 1901 it fell to 4,782, of whom 2,095 were Hindus, 2,678 Musalmans and 9 of other religions. The Muhammadan community consists for the most part of Julahas and Banjaras.

Since 1859 the inhabited site has been administered under Act XX of 1856, and recently the provisions of the Village Sanitation Act, 1892, have been extended to the place. In 1908 it contained 1,581 houses, of which 591 were assessed to taxation; the house tax yielding Rs. 1,018, which gave an incidence of Re. 1-7-7 per house assessed and Re. 0-3-5 per head of population. During the three years ending with 1908 the total income, including the opening balance and the few miscellaneous receipts, averaged Rs. 1,626 and the annual expenditure for the same period was Rs. 1,117, the latter consisting principally of the upkeep of the town *chowkidars*, Rs. 570, the maintenance of a staff of sweepers, Rs. 260, and minor improvements, Rs. 168. The lands of Darhul are owned partly by Banjaras and partly by the Chauhans of Chandupura, they are 2,589 acres in extent, some 1,530 acres being under cultivation, and are assessed at Rs. 4,145.

DEORA, *Tahsil* BILARI.

The village of Deora was once of some importance as giving its name to a pargana, now incorporated in Bilari. It is now an insignificant place, standing in 28° 31' N. and 78° 54' E., some three miles south of Seondara and nine miles from Bilari. At the 1901 census it contained a population of 1,330, including 162 Musalmans and a large number of Ahars. The name is said to be derived from the Dor Rajputs, who formerly held sway in these parts, but it more probably refers to some Hindu temple which stood here. At the commencement of British rule the pargana was called Deora Seondara, the capital having been transferred to the larger and more important village

DHABARSI, *Tahsil* HASANPUR.

An inconsiderable village in the south-east of the tahsil standing in $28^{\circ} 34' N.$ and $78^{\circ} 23' E.$, on the unmetalled road running from Hasanpur to join that from Sambhal to Anupshahr at Rajhera Salempur, at a distance of twelve miles from the tahsil headquarters. It contained at the 1901 census a population of 813 persons, of whom 332 were Musalmans, for the most part converted Tagas. The latter are known as Chaudhris and own a fair amount of land in the vicinity, most of which they retain in their own cultivation. The place is the scene of a weekly market and contains an upper primary school, but it deserves notice principally as having been in old days, at least as early as the days of Akbar, the capital of a pargana, which survived till 1844. The village lands, which are 728 acres in area and are assessed at Rs. 330, are owned by Hindu and Musalman Tagas.

DHAKA, *Tahsil* HASANPUR.

A considerable village standing in the east of the tahsil, in $28^{\circ} 42' N.$ and $78^{\circ} 23' E.$, at a distance of 39 miles from Moradabad, $6\frac{1}{2}$ miles east from Hasanpur and a mile north of the road from the latter place to Sambhal. Dhaka gave its name to a pargana in the days of Akbar, but is now of little importance. The population numbered 2,018 in 1881 and rose to 2,415 ten years later, but in 1901 it was only 1,855, of whom 1,401 were Musalmans. The latter are for the most part converted Tagas, known as Chaudhris; they own a considerable amount of land in this neighbourhood, cultivating the greater portion of it themselves. The village possesses a lower primary school and a small school for girls: markets are held here weekly. Chaudhri Ashfaq Husain of Bachhraon is the chief proprietor of Dhaka, which has an area of 1,312 acres and is assessed at Rs. 1,855, the other landholders also being Sheikhs.

DHANAURA, *Tahsil* HASANPUR.

A market town in the north of the tahsil, situated in $28^{\circ} 58' N.$ and $78^{\circ} 15' E.$, at a distance of 44 miles by road from Moradabad and 16 miles north from Hasanpur. A metalled road runs southwards to Kumrala near Gajraula on the road to Meerut,

connecting the place with the railway and unmetalled roads to Amroha on the east, to Nurpur on the north-east, to Bijnor on the north and to Sherpur on the west.

The place is an important centre of the grain and sugar trade, but it has been affected to some extent by the railway, which has caused a diversion of traffic to Gajraula. It is still the headquarters of several wealthy Banias and well-attended markets are held here every Tuesday. Dhanaura possesses a post-office, a cattle-pound, a *sarai*, an upper primary school and a small school for girls. The town is completely built with a neat paved bazar about half a mile in length. This bazar consists of three market-places standing in line with a wide metalled road, passing down the centre. There are several branch metalled roads which separate the various *muhallas* known as Mahadeo, Katra, Bazarganj, Gujaran, Jatan, Chamaran and Suthati or the thread-market. Dhanaura is a place of no great antiquity and is said to owe its origin to one Nathe Khan, an official of the Oudh government, who founded it in 1783. The population rose from 5,337 in 1853 to 5,382 in 1865, but has since declined: dropping to 5,287 in 1872, to 5,204 in 1881 and to 4,151 in 1891, while at the census of 1901 the place contained 4,019 inhabitants, including 3,251 Hindus, 742 Musalmans and 26 others, Jains and Christians. Recently the town has suffered much from plague, many of the houses being deserted and in ruins as the result of the visitation.

From 1859 to 1870 the town was administered under Act XX of 1856. It then became a municipality, but the imposition of a tax on trades and professions appears to have had an injurious effect on the place and in 1884 it reverted to its old status of an Act XX town. The site contained 1,339 houses in 1908, and of these 534 were taxed, the proceeds of the assessment being Rs. 1,175, which gave an incidence of Rs. 2-3-3 per assessed house and Re. 0-4-8 per head of population. The average total income inclusive of the opening balance in that and the two preceding years was Rs. 2,147, while the annual expenditure for the same period was Rs. 1,923, including Rs. 708 for the upkeep of the town *chaudhars*, Rs. 535 for the conservancy staff and Rs. 529 for local improvements. The Village Sanitation Act, 1892, is also in force here. The *mauza* of Dhanaura is 1 044 acres in extent

and is assessed at Rs. 1 625, the chief proprietors being Sheikh, and Banias.

DIDAULI, *Tahsil* AMROHA.

A small village in the south of the tahsil, standing at the side of the main road from Moradabad to Meerut in $28^{\circ} 49' N.$ and $78^{\circ} 32' E.$, at a distance of seven miles south-south-east from Amroha and fifteen miles from Moradabad. It has recently acquired importance as the site of a police station, while it also possesses a post-office, a cattle-pound and a lower primary school. Insignificant markets are held here weekly. The population at the 1901 census numbered 886 persons, of whom 198 were Musalmans. The village is 1,330 acres in extent and is assessed at Rs. 2,410, the owners being Rajputs, who form the bulk of the inhabitants.

DILARI, *Tahsil* THAKURDWARA.

This considerable village is the largest place in the southern half of the tahsil. In old days it was included in the pargana of Aghwanpur, but it was incorporated in Thakurdwara, it is said, by Raja Mahendra Singh, the Katehria chieftain of Faridnagar. It stands in $29^{\circ} 2' N.$ and $78^{\circ} 45' E.$, some sixteen miles north of Moradabad and twelve miles from the tahsil headquarters, a short distance to the west of the road from the latter to Mughalpur and on the south side of the branch road which here takes off towards Rentha and Surjannagar. The village, shown in the revenue papers as Dilari Jhakri, possesses a police station, a post-office and a cattle-pound. Owing to its convenient situation it is a bazar of some local importance and markets are held here twice a week, while for the same reason it was selected as the headquarters of the tahsil between 1840 and 1850. The population has remained stationary during the past thirty years and in 1901 numbered 2,059 souls including 458 Musalmans and a large community of Kirar Rajputs, who are the owners of the village. The latter has an area of 1,298 acres and is assessed at Rs. 2,660.

FATEHPUR SHAMSOL, *Tahsil* SAMBHAL.

This village occupies the extreme south-eastern corner of the tahsil and stands in $28^{\circ} 23' N.$ and $78^{\circ} 48' E.$ at a distance of

seventeen miles from Sambhal and thirty four from Moradabad, on the unmetalled road from Islamnagar in Budaun to Chandausi. The place contains an aided school and markets are held weekly in the village but it is otherwise of little importance. The population numbered 2,888 souls in 1881, but in the next ten years dropped to 2,022, while in 1901 it was 2,195, including 402 Musalmans and large communities of Rajputs and Brahmans. The village is owned by a member of the latter caste, Ram Kishan Das, its total area is 1,974 acres and the revenue demand is Rs. 4,530.

GAJRAULA, *Tahsil* HASANPUR.

A village standing in 28° 50' N. and 78° 15' E., at a distance of some nine miles north from the tahsil headquarters and thirty-three miles from Moradabad. The road from Hasanpur is metalled and about half a mile south of the village joins the main road from Moradabad to Meerut, some three furlongs to the west of the Gajraula railway station. About a mile and a half further west the metalled road to Dhanaura takes off. From Gajraula unmetalled roads lead northwards to join the latter road at Jogipura and eastwards to Amroha. Owing to its favourable situation the place is steadily growing in importance as a local market and has attracted much of the trade of Hasanpur, Amroha and Dhanaura: two of the largest grain dealers of Amroha having recently moved their business hither in order to escape the octroi of that town. The population numbered 1,204 in 1881, but dropped to 1,082 in 1891, and at the last census to 922, including 173 Musalmans and a large number of Banias. Since the census, however, there has been a marked increase owing in great measure to the influence of the railway. The place possesses a post-office, a *sarai*, an upper primary school and a small school for girls. There is an inspection bungalow on the main road, at the junction with the Dhanaura road, and near Kumrala is large encamping ground, while close to the railway station is a fine *dharma-sala* built by the Sahu of Hasanpur. The village of Gajraula is 1,101 acres in extent and is assessed at Rs. 850, the owner being the Mahant of Salempur Goshain.

HASANPUR, *Tahsil* HASANPUR.

The place which gives its name to the western tahsil of the district is a considerable town standing in $28^{\circ} 43' N.$, and $78^{\circ} 17' E.$, at a distance of 42 miles by road from Moradabad and some nine miles south from Gajraula station, with which it is connected by a metalled road. Other roads, unmetalled in each case, lead to Amroha on the north-east, to Sambhal, to Rajhera on the south-east, to Rehra on the south and to the ferry over the Ganges opposite Puth on the west, the last giving off a branch at Gangacholi to Kankather station and Tigri.

Hasanpur derives its name from a Mahmand Pathan called Hasan Khan, also known as Mubarak Khan, who took possession of the place in 1634, after expelling the former Gosham owners. It still retains an essentially Musalman character, and the Pathans of the town, who in former days were largely employed in the Bengal cavalry, still hold an extensive estate: but of late years the place has grown in importance as a centre of the local trade and several Bamas have acquired considerable wealth, some of them having purchased land in the neighbourhood. The population has expanded greatly during the past half-century. It fell from 8,082 in 1847 to 7,569 in 1853 and to 7,423 in 1865, but then rose to 8,417 in 1872 and to 9,142 in 1881. Ten years later it dropped to 8,691, but in 1901 the place contained 9,579 inhabitants of whom 4,794 were Hindus, 4,671 Musalmans and 114 of other religions, mainly Christians belonging to the American Mission, which has an out-station here.

The town is built on high ground, close to the *bhur* cliff overlooking the valley of the Ganges. It comprises four quarters known as Kot, Hiranwala, Lalbagh and Kayasthan, but the whole is fairly compact and from its situation is well drained by the ravines leading down to the *khadir*. There is a fair number of brick buildings, including about a dozen mosques, of which two are of some antiquity, and the *kot* of Mubariz Khan, built some three centuries ago. The Pathans live for the most part in good houses, the most influential family being that known by the name of Nimwala. They are of more recent origin than the old settlers of Hasanpur and are descended from one Babadur Ali Khan, of whose three sons one was a tahsildar and one held the office of

kotwal. Their sons and grandsons are well educated men of good position and own a large estate. There is also a well-known family of Saiyids, whose home is at Agra, though some reside permanently at Hasanpur, managing a grant of land which was bestowed on Saiyid Turab Ali in reward for good services rendered during the Mutiny.

In addition to the tahsil buildings Hasanpur possesses a registration office, a police station, a dispensary, a *sarai*, a cattle-pound, a post-office, a middle vernacular school, a lower primary school and a school for girls, as well as two private schools for Arabic and Sanskrit, the former being maintained by Haji Ahmad Husain Khan. The chief market day is Thursday, and a considerable trade is carried on, the place having benefited greatly by the metalling of the road from Gajraula. The principal manufacture is cotton cloth, for which the town enjoys a good reputation, especially for the kind known as *dosuti*; while a large industry is connected with the *munj* grass obtained from the neighbourhood. A fair takes place on the occasion of the Dasahra festival and a Musalman gathering is held annually at the tomb of Pir Majid on the Sam-bhal road.

The inhabited site has been administered under Act XX of 1856 since 1859, the area being extended so as to include the southern portion, known as Mubarakpur, in 1877. The town contained 2,568 houses in 1908 and of these 1,452 were assessed; the proceeds of the house-tax being Rs. 2,393, which gave an incidence of Re. 1-10-11 per assessed house and Re. 0-3-11 per head of population. Including the initial balance, the average total income for the three years ending with 1908 was Rs. 2,794, and of this Rs. 1,276 were devoted to the upkeep of a force of *chaukidars*, Rs. 675 to the maintenance of a staff of sweepers and Rs. 481 to minor local improvements, the annual total expenditure for the period in question averaging Rs. 2,617. The *mauza* of Hasanpur is 2,362 acres in extent and is assessed at Rs. 1,933, the owners being Pathans and Banias.

HASANPUR Tahsil.

Hasanpur is the western subdivision of the district and is made up of the old parganas of Bachhron Tigr Dhaka Ujhar

Hasanpur, Dhabarsi and part of Azampur Bashta. In shape it is roughly rectangular and consists of a long and narrow strip of country, extending the whole length of the district from the Bijnor border on the north to that of Budaun on the south, the length being about 40 and the breadth 15 miles. To the east lie the Amroha and Sambhal tahsils, while on the west the Ganges separates it from the districts of Meerut and Bulandshahr. On this account the area is liable to vary from time to time, though diluvion in one place is apt to be compensated by alluvion in another. At the recent settlement the total was 354,065 acres or 553.23 square miles, the tahsil being considerably the largest in the district.

The tahsil consists of the upland *bhur* to the east and the Ganges *khadir* on the west. The former is a high tract of rolling sand hills, similar to that of Sambhal. The main difference is that whereas in Sambhal there are few *bhur* villages of any size or importance, in this tahsil the *bhur* possesses the thriving townships of Dhanaura, Hasanpur and Bachhraon, resembling in their groves, temples, mosques and thronged bazars the towns of the *katehr*, as well as several large villages like Ujhari, Dhaka and Said Nagli. The quality of the *bhur* varies greatly, from the shifting and almost sterile sand of the high ridges to the firm and fertile soil found in the depressions. The latter mark the courses of the numerous *chhoiyas* or drainage channels which traverse the *bhur* in every direction and form a highly complex system. Those in the east centre take a south-easterly course and flow into Sambhal, but in every case it is almost impossible to trace their courses in the upper reaches, owing to the frequent occurrence of transverse ridges of sand, which appear to block all outlets to the valleys. The western *chhoiyas* as a rule flow due south till they approach close to the *khadir*, and then force a passage through the high cliffs overhanging the lowlands, discharging on to the lowlands in a south-westerly direction. The first of these main channels passes just to the east of Bachhraon, and at Chakikhara, about three miles south of that town, joins the western branch of the Bagad. Next comes the Nilaji, which falls into the Bagad *jhil* at Dippur, a mile north of Hasanpur and then comes the Kalela, which empties itself into the great Jabda *jhil* by Kanahta and Jhundi from which the Tikta or eastern Bagad takes

its rise ; while at Kharagrani or Raniwala in the extreme south-east of the tahsil a fourth *chhoiya* breaks through a series of sandhills to join the Bagad a little east of the point where it sweeps round eastwards into Sambhal. These *chhoiyas*, which carry water only in the rains, sometimes have a narrow channel between high walls of sand : and in such cases their influence is small, the firm soil in the actual bed being valuable but liable to flooding. Sometimes their course is marked merely by a broad and shallow dip, over which the drainage water spreads for a considerable distance, hardening and fertilising a large area, and sometimes there is a high bank on one side and a broad level plain on the other. The only loam soil of the tract is to be found in the *chhoiyas*, save in the cases where constant cultivation has improved the fields adjoining the village sites : and in a year of drought like 1907-08 rich crops of *juar* and sugarcane are reaped in these fertile lands, when the rest even of the level *bhur* produces nothing but stunted *chari*. Wells can be sunk easily in the depressions and the water level is very high ; so that the *rabi* never fails, whereas in a dry season the vast bulk of the actual *bhur* remains untilled and the dreary expanse of fallow is covered only with the waving *sarpat* grass in the villages overlooking the *khadir* or the *sitabani* weed of the eastern parts. Such dry years, however, do no permanent harm, but on the other hand a series of wet seasons causes much saturation and throws the land out of tillage for a considerable period.

In the extreme north-east of the tahsil is a block of 29 villages which have nothing in common with the *bhur*, but rather resemble the adjacent parts of Amroha and Bijnor, the soil being a fertile and easily worked loam, with fairly wide stretches of clay in the depressions. Here cultivation is stable, cash rents usually prevail and wells can be made without difficulty.

Below the high cliff which marks the western limit of the *bhur* is a long winding swamp, extending the entire length of the district. In the extreme north it widens out into a broad semi-circular lagoon between Azampur and Sherpur, into which the Krishna and Baa discharge themselves. The latter continues southwards from the lagoon, leaving the *bhur* cliff, which takes a south-easterly direction ; but the swamp follows the latter line and at Deothi develops into a deep morass covered with ong *narkul* grass and here the

western Bagad takes its rise At Basai Sainsauli the river leaves the swamp, which again bears away to the south-east along the foot of the cliff, widening out at the Jabda *jhl*, the source of the eastern Bagad. The latter at Kanahta leaves the swamp, which continues into Sambhal and Budaun. This line of swamps varies continuously in width and depth. In the autumn of 1907 it was dry in most places, so that *rabi* crops were actually sown in the bed, but ordinarily it bears a large amount of rice of the variety known as *anjna*, while in the deeper parts, especially to the south of Hasanpur, the more valuable *jhabdi* is extensively grown. The higher ground in the *khadir* is sown with *chin* sugarcane, wheat and barley, the cane doing well in all but wet seasons. Cultivation fluctuates greatly in the *jhl* tract, partly because of the damage done by floods and partly because the villages include a portion of upland, which here consists of rolling sandhills of a very inferior description. In these *adhok* villages, as they are called, the site is usually on the uplands or the slope, and in most cases the inhabitants are very poor and are wont to migrate on the slightest provocation.

The *khadir* consists of three well defined and parallel tracts. To the east, adjoining the *jhl* belt, is the Bagad *bangar*, and then comes the open *khadir*, while the extreme western strip is the alluvial zone, subject to the action of the Ganges. At Sherpur in the north the river is only two miles from the *bhur* cliff, while at Adampur in the south the *khadir* is seven miles and more in width. The chief streams are the Baia or Matwali, which joins the Ganges at Gandaoli near Kankather, the western Bagad, which ultimately becomes the Mahawa and flows into Budaun; and the eastern Bagad, also known as the Tikta, which also has a fairly long course in the Budaun district. These are perennial streams of considerable size, and in addition there are many small channels joining them or the Ganges, which dry up in the cold weather and in some cases are sown with *rabi* crops. Besides these, many wide and shallow depressions carry flood water during the rains, the Ganges thus discharging its overflow into the Mahawa and the latter filling the Tikta and the swamps; so that after heavy rain the whole *khadir* is an unbroken sheet of water save for the higher portions of the Bagad *bangar* and there are few years in which

the *khurif* is not seriously injured by floods. There is always some danger of the Ganges adopting for itself the channel of the Mahawa, and not long ago the river flowed well to the east of its present course, the bed being the *nala* between Jallupur and Sirsa. The Irrigation department erected a number of preventive embankments, fearing that the Narora canal works might be left high and dry. These measures were but partially successful, for the danger point moved further south, with the result that most of Sirsa has been destroyed and the continuance of the scour to the east renders the risk very great, since the Mahawa is but a little distance from the main river.

The Bagad *bangar* commences at Sajmana and thence continues throughout the district, save for a slight interruption opposite Hasanpur, where the *khadir* is of an almost uniform level from the *jhil* to the Ganges bank. Elsewhere there is a gradual slope to and from the *bangar*, which has a hard and thirsty soil and is largely covered with dense *dhak* jungle and palm trees. The tract is sparsely cultivated and the few inhabitants are Meos, Mewatis and Gujars. Here and there may be seen long narrow lagoons, but the dryness of the soil is the most striking characteristic. There are extensive deposits of *reh*, especially in the south, where it is regularly leased by the Manihars of Rehri for the manufacture of crude glass. In the south the villages are of considerable size, notably Gangesri, Rehra, Rehri, Paraura and Biraoli, and here the *dhak* jungle has to a large extent been cleared, the cultivation being of a superior description, in the hands of Tagas and Khagis. The tract is, however, unfertile as a whole and suffers severely in dry years, while at all times pig and antelope do much damage to the scanty crops, though the grazing is extensive and valuable. In the centre of this *bangar* is a wide and high ridge of *bhur*, running from Shahbazpur Daur to Kaserwa, and here the country exactly resembles the upland *bhur*, the place of the *chhoiyas* being taken by the *jhil* on one side and the *khadir* on the other.

The latter is a very narrow tract and has a stiff soil, badly infected with *reh* and differing wholly from the fertile alluvium of the Ramganga. The *khurif* is always precarious on account of floods and only in dry years are good crops of maize, sugarcane and *anjana* rice secured, while the soil is so unfertile that in a dry

autumn the *rabi* will not germinate. There is much waste, and the tract is altogether precarious; but the abundance of *lukur* or *babul* trees is an asset of considerable importance. The inhabitants are mainly Gujars and Khagis, while Tagas reside in a few villages.

West of this again is the alluvial tract adjoining the Ganges, cut up in all directions by old channels of the river. The northern portion, from the Bijnor boundary to Dalinda, is almost all waste and consists of tamarisk and thatching grass, which affords shelter to innumerable pig. It is very valuable as a grazing ground, and in addition to the permanent herds many more are sent from the uplands during the hot weather. South of Dalinda is a considerable amount of cultivation, and in favourable years even maize can be grown successfully, though as a rule the *kharif* is apt to be flooded. The centre of the tract varies from barren sand to a fine silt of great fertility, and here splendid crops of wheat are raised in all but very wet years, though the danger of rust is considerable. From Jallupur to Sisa is a stretch of waste, which will doubtless be cultivated if the Ganges maintains its present course; and from Sisa to the southern border is a fine stretch of highly tilled country, in which good *kharif* crops are sometimes secured, while an excellent *rabi* may be expected unless the winter rainfall is abnormally heavy.

Practically the whole tahsil, save the north-eastern block, is precarious and consequently the variations in the cultivated area are very marked. In 1877-78 it was only 118,403 acres, while a year before it had been 190,000 and in the following year it was 140,000 acres. From 1879-80 to 1903-04 the average was 178,635, ranging from 148,847 in 1896-97 to 207,081 in the last year, while in 1904-05, the year of settlement, it was no less than 217,748 acres or 61.49 per cent. of the whole. The area of waste is of course large, for excluding 2,577 acres of groves and 10,289 of current fallow, there remain 95,381 acres of old fallow and unreclaimed land. The barren area is 28,120 acres, but this includes 2,799 occupied by sites, roads and the like, as well as 14,191 acres under water. In ordinary years irrigation is confined to garden crops and sugarcane in the uplands, but in dry seasons the lands near the *khadi* streams are irrigated from them and

wells are sometimes dug. The latter are always employed in the north-east and, as occasion requires, in the *chhoiya* valleys of the *bhur*, but the irrigated area in 1904-05 was only 4,632 acres altogether, though this was an abnormally low figure, the average for the preceding ten years being 12,623 acres and the maximum 32,296 acres in 1899-1900.

There is an equally marked variation in the relative positions of the two harvests, owing to the extent to which the *rabi* is affected by drought. The average *kharif* area for the five years ending with 1904-05, was 103,310 acres, as compared with 100,123 under *rabi* crops, while the latter in 1907-08 was only 63,514 acres. The double-cropped area is small and averages about 10,000 acres annually. In the *kharif* 34.05 per cent. of the land is sown with *urd*, *mung* and *moth*, 15.62 with *bagra* alone and in combination, 11.92 with *juar*, 9.33 with maize, 9.24 with rice, 8.87 with sugarcane and 5.74 per cent. with cotton, the remainder consisting of small millets and garden crops. In the *rabi* wheat by itself takes up 49.54, wheat with gram or barley, 25.83, barley alone 16.78, gram 2.48 and gram mixed with barley 2.91 per cent. The *kharif* harvest is far the more important in the *bhur*, but elsewhere the position is reversed, owing to the precarious nature of the autumn crops in the lowlands.

The chief cultivating castes are Jats, Khagis, Sheikhs, Chamars, Baghbans, Gujars, Tagas and Chauhans, while many others are in possession of a considerable area. The Jats are Pachhadas and live entirely on the uplands, and the Chauhans form a compact colony to the north-east of Hasanpur: the Gujars and Khagis belong to the *khadir*, while the Chamars and Baghbans are to be found everywhere. It is noteworthy that there are very few Ahars in this pargana, whereas this caste almost monopolises the Sainbhal *bhur* to the east. As a rule cultivation is poor and careless, but this is only to be expected in so precarious a tract, where grain rents generally prevail and the relations between landlord and tenant are fully as strained as in Amroha. Of the total area in holdings at the time of settlement proprietors cultivated 8.9 per cent., 6 per cent. being *sur*, while occupancy tenants held 44.72, tenants-at-will 45.82 and ex-proprietary tenants .29 per cent., the small remainder being rent-free. The grain rented area was

145,199 acres, and even this represents a great decrease since 1876; but though commutation is constantly being effected, the majority of the *zamindars* oppose it strenuously, as involving a loss of both income and prestige, and frequently coerce their tenants into a reversion to grain rents. The latter generally take the form of *amaldari*, in other districts called *kankut* or appraisement, the payment being made in grain or in money according to the will of the landlord; but in any case the tenant's net share is less than half the crop. Special cash rents are invariably charged for sugarcane, cotton and *guar* grown for fodder, while garden crops are usually and maize is sometimes treated in the same way. In nine of the *jhil* villages in the south *sabti* rates are levied on rice. Cash rents average Rs. 3.36 per acre, and though Bughbans pay as much as Rs. 4.76 and Chamars Rs. 3.94, caste does not affect the rate so much as agricultural skill and the quality of the land. The occupancy rate is Rs. 3.06 and that of tenants at will Rs. 4.08 while the corresponding figures thirty years ago, when the occupancy area was much smaller, were Rs. 3.54 and Rs. 3.37. Thus rents are much lower than in any other tahsil and the rise has been less; but the comparison is vitiated by the prevalence of grain rents, which are of a far more exacting nature.

The fiscal history of this tahsil has been narrated in chapter IV and the demand at successive settlements, together with the present revenue and its incidence, will be found in the appendix. The total is apt to vary from time to time on account of the alluvial *mahals*, which are settled for five years only under the ordinary rules. There are 38 alluvial villages out of a total number of 688, and at the settlement the latter were divided into 1,748 *mahals*, excluding an area of 16,882 acres held as *milks* or separate properties within *mahals*. Of the latter 72 were owned by single proprietors, 854 were joint *zamindari*, 152 were perfect and 118 were imperfect *pattidari*. Of the various castes Sheikhs own 28.54 per cent. of the tahsil; and next come Banias with 15.27, Pathans with 14.8, Tagas with 9.57, Saiyds with 7.27, Jats with 6.44, Goshains with 3.93, Rajputs with 3.51, Brahmans with 2.54 and Gujars with 1.23 per cent. Banias have gained very largely and the Jats and Brahmans less noticeably since 1876, the losers

being principally Sheikhs Pathans, Saiyids and Rajputs. The Banias are residents of Dhanaura and Hasanpur for the most part, but none of them possesses much influence or a very large estate. Musalmans still own more than half the tahsil and the largest property, comprising 41 villages and one *mahul*, is that of the late Maulvi Ibrahim Ali of Bachhraon, but this fine estate is very badly managed and has become heavily encumbered. Smaller properties are owned by Maulvi Abdul Hafiz and Maulvi Fazl Haq of Bachhraon. The Chaudhris of Bachhraon are a numerous body, holding shares in many villages in the north of the tahsil. Those of Dhaka and Ujhari are converted Tagas, while Chuchela and Dhabarsi are held by persons of the same caste, both Hindu and Musalman. A large estate is owned by Hashmat Ali Khan of Rampur, while others belong to the Pathans of Sihali and Hasanpur, the latter including the influential Nimwala family. The Saiyids are scattered and few villages now remain with the Amroha families, the chief landholders of the race in this tahsil being those of Ujhari and Said Nagh. Other *zamindars* of note are the Tagas of Rehra and Tigr, Kunwar Lalta Singh, the representative of the Jat Raja Gur Sahai, and Mahant Kirpal Bai of Salempur Goshain, who owns a compact property of 26 villages and three *mahals*.

It is but natural that the tahsil should be far less densely populated than any other, and the precarious nature of the tract as illustrated by the marked fluctuations which have occurred during the last fifty years. The total fell from 156,027 in 1853 to 144,582 in 1865, but afterwards it rose to 159,500 in 1872 and to 161,800 in 1881. Ten years later, however, it was but 153,660, owing to the general deterioration of the *khadir* lands; but in 1901 it had risen once more to 161,020, of whom 74,767 were females, the average density being 294 to the square mile. Classified according to religions there were 119,700 Hindus, 40,312 Musalmans, 630 Christians, 366 Aryas, 8 Jains and 4 Sikhs. Of the Hindus 21,283 were Chamars, 10,636 Jats and 10,389 Mahs, Baghbans, Muraos and Kachhis. Other castes with more than 5,000 members were Rajputs, 8,913, including 7,828 Chauhans and a considerable number of Kachhrias, Gujars, 8,051, who are far stronger here than in other tahsils; Khagis, 9,754, Ahirs, 7,786. *Brahmans* 6,502,

Khatris, 5,432, and Kumhars, 5,389. Besides these, Tagas, Gadariyas, Bannas, Bhangis, and Ahirs are found in considerable strength. The Musalman community included 9,541 Shekhs, 5,744 Tagas and 4,951 Rajputs, mainly Chauhans, while Pathans, Telis and Nan-Muslims exceeded 2,000 persons apiece.

Owing to its situation and the absence of any large town, the tahsil is more essentially agricultural than any other part of the district. No less than 74·2 per cent. of the inhabitants were shown as directly dependent on cultivation, while many more should properly be included in the agricultural body. There are no manufactures of importance and very little trade, the only occupations besides agriculture being general labour, personal and domestic service, and the ordinary industries inseparable from a rural population. The markets, fairs, schools and post-offices are shown in the appendix. There are altogether 537 villages, but the majority are extremely small. Hasanpur, the seat of the tahsildar, the sub-registrar and the usual subordinate staff, may be described as a town, as also may Bachhraon, Dhanaura and perhaps Ujhari, but apart from these the only large villages are Dhaka, Jaitauli and Kankather.

Save in the central portion means of communication are very poor, the *khadir* being usually impassable during the rains, while at all seasons the Ganges forms a serious obstacle. The railway from Moradabad to Ghaziabad passes through the stations of Gajraula and Kankather before crossing the Ganges by the Garhmukhtesar bridge, and much the same course is taken by the metalled road from Moradabad to Meerut. The latter is joined by similar roads from Hasanpur on the south and from Bachhraon and Dhanaura on the north, but apart from these the roads are unmetalled and generally of an indifferent description. In the northern half roads lead from Dhanaura to Amroha, to Nurpur, to Bynor and to Sherpur on the Ganges. In the south Hasanpur is connected with the Puth and Ahar ferries by means of rough roads through the lowlands, while others lead to Amroha, to Sambhal and to Rajhera on the road from the latter town to Anupshahr.

The tahsil forms a subdivision for criminal and revenue administration in the charge of a full-powered officer on the district staff, but the civil jurisdiction is shared by the munsifs of Amroha and

Sambhal. For police purposes the area is divided into four circles, with stations at Hasanpur, Tigri, Bachhraon and Rehra.

HAZRATNAGAR GARHI, *Tahsil* SAMBHAL.

This agricultural village stands in $28^{\circ} 37' N.$ and $78^{\circ} 40' E.$, on the south side of the unmetalled road connecting Sirsi with the Bilari railway station, about two miles east of the former and eight miles north-east from Sambhal. It derives its name from the fort built by its Musalman founder, but the present owner is a Kayasth, Babu Bishambhar Nath of Moradabad, who holds a considerable estate in the neighbourhood. There is a lower primary school, but nothing else of interest. Markets of purely local importance are held here twice a week. The population in 1901 numbered 2,304 souls, of whom 762 were Musalmans, while the chief Hindu castes are Jats, Pasis and Banias. The area of the village lands, which are highly fertile and well cultivated, is 1,870 acres and the revenue demand is Rs. 4,510.

JUNAHTA, *Tahsil* BILARI.

A large Muhammadan village situated in $28^{\circ} 28' N.$ and $78^{\circ} 44' E.$ on the road from Chandausi to Sambhal, some three miles north-west from the former, ten miles south from Bilari and 25 from Moradabad. The population rose from 2,023 in 1881 to 2,416 in 1891 and at the 1901 census to 2,719, of whom 1,629 were Musalmans principally converted Rajputs. Save for the number of its inhabitants the place is quite unimportant. It possesses a small school and is the scene of a weekly market, while a Musalman fair takes place annually at the shrine of a saint named Hazrat Shah or Nausha Mian. The owners of the village, which has an area of 887 acres and is assessed at Rs. 2,050, are Hafiz-ullah Khan and other converted Rajputs.

KAITHAL, *Tahsil* BILARI.

An old village in the south of the tahsil, standing in $28^{\circ} 26' N.$ and $78^{\circ} 47' E.$, at a distance of two miles south of Chandausi, 13 from Bilari and 27 from Moradabad, on the east side of the road leading from Chandausi to Islamnagar in Budaun. The place was originally a settlement of Rajputs probably Bargujars though in

the Musalman histories they are called generically Katehrias, and it was one of those strongholds which experienced the full force of the punitive expeditions of the Delhi Sultans. It was wholly destroyed by Firoz Shah, and it is not known at what period it was rebuilt. The Rajputs settled here again; but their possessions have passed into the hands of others, the present owner being Hamid-uz-zafar Khan, Khan Bahadur, C.I.E., of Rampur. The population at the last census numbered 3,034 souls, of whom 350 were Musalmans, while Muraos are the predominant Hindu caste. The place possesses an upper primary school and markets are held twice a week in the village. The area of the village is 2,762 acres and the revenue demand is Rs. 6,200.

KANTH, *Tahsil* AMROHA.

This important market town stands in $29^{\circ} 3' \text{ N.}$ and $78^{\circ} 38' \text{ E.}$, at a distance of 17 miles north-east from Amroha and nearly 18 from Moradabad. It is built on the high bank overlooking the valley of the Ramganga, and through it runs the unmetalled road from Moradabad to Hardwar, here crossed by the road from Amroha and Chhajlait to Thakurdwara. A short metalled road connects the town with the Kanth railway station and from the latter an unmetalled track leads to Amroha through Umrí. The advent of the railway has benefited the place immensely and has made it the chief market of the tahsil, attracting all the produce of a large area in Amroha and Thakurdwara. Wheat, other food-grains and cotton are exported in large quantities, while there is a large trade in salt, sugar and country cloth, for the manufacture of which the town has long enjoyed a considerable reputation. Markets are held here twice a week.

The town, also known by the name of Mannagar, comprises the seven *muhallas* of Ghosipura, Pirthiganj, Faqirganj, Chauk Bazar, Pataganj, Pattiwala and Bishunpura. The last derives its name from the Bishnoi Chaudhris, who are the principal residents. The public institutions comprise a post-office, a cattle-pound, a middle vernacular school, a lower primary school, two schools for girls and an inspection bungalow. The population of the town numbered 7,306 souls in 1847 and 7,840 in 1853, but afterwards declined steadily till the growth of trade brought about an

improvement, falling to 7,508 in 1865, to 7,030 in 1872, to 6,936 in 1881 and to 6,863 ten years later. In 1901, however, the number of inhabitants was 7,092, including 4,121 Hindus, principally Bishnois and Chauhans, 2,912 Musalmans and 59 others, for the most part of the Christian faith.

The inhabited site, 126 acres in extent, has been administered under Act XX of 1856 since 1859 and at a subsequent date the Village Sanitation Act, 1892, was extended to the place. It contained 2,064 houses in 1908 and of these 1,130 were assessed, the house-tax yielding Rs. 1,863, which gave an average incidence of Re. 1-10-5 per assessed house and Re. 0-4-3 per head of population. With the miscellaneous receipts and the opening balance the average total income for that and the two preceding years was Rs. 2,203, while the expenditure for the same period was Rs. 1,993 annually; the largest items being Rs. 1,026 for the upkeep of the town *chaukidars*, Rs. 523 for the maintenance of a conservancy staff and Rs. 226 for local works of improvement. The total area of the revenue *mauza* is 1,268 acres and this is assessed at Rs. 2,320, the Bishnois being the chief proprietors.

KUNDARKHI, *Tahsil* BILARI.

A small town situated in 28° 41' N. and 78° 47' E., on the west side of the unmetalled road from Moradabad to Chandausi, at a distance of eleven miles south from the former and five miles from the tahsil headquarters. The road is crossed to the south of the town by the branch line from Chandausi to Moradabad, on which there is a station close to the site on the east. The name is said to be a corruption of Kundangarh and to be derived from its founder, a Goshain named Kundan Gir. The Goshains were supplanted by Ahars and the latter by Rajputs; but these have lost most of their old possessions, as also have the Saiyids. In the days of Akbar the town was the capital of a pargana and the Kayasth *ganungos* of Kundarkhi acquired a considerable estate in the neighbourhood, though much of this has recently been sold.

Till 1908 the town possessed a police station, but this was then removed to Bilari; but it still contains a post-office, a *sarai*, a cattle-pound and an upper primary school. Markets of

some local importance are held here twice a week. The population in 1872 numbered 4,263 souls, and though it dropped to 4,218 in 1881 it rose ten years later to 4,430. At the 1901 census, however, it was only 4,125, of whom 1,535 were Hindus, 2,505 Musalmans and 70 of other religions, chiefly Christians. The place comprises the four *muhallas* of Sadat Bazar, Hakim, Nuruth and Kayasthan; as well as seven *pattis*, known as Chaudhri, Habib-ullah, Saiyid Zahur, Teor, Jalapur, Bashera and Jaitpur.

Since 1859 the inhabited site has been administered under the provisions of Act XX of 1856, while the Village Sanitation Act, 1892, is also in force here. The area of the site is 37 acres, which comprises the entire *mauza* of Kundarkhi, and in 1908 it contained 1,170 houses, of which 750 were assessed to taxation; the house-tax yielding Rs. 1,212, which gave an incidence of Re 1-9-10 per assessed house and Re. 0-4-8 per head of population. The average total income, including the initial balance, for the three years ending with 1908 was Rs. 1,427 and the annual expenditure for the same period was Rs. 1,245, the chief items being Rs. 720 for the upkeep of the town *chaukudars*, Rs. 366 for the maintenance of public sweepers and Rs. 84 for local improvements.

MAHMUDPUR, *Tahsil* BILARI.

Mahmudpur Muafi, as it is shown in the revenue registers, is a considerable village standing in 28° 40' N. and 78° 40' E., on the metalled road from Moradabad to Sambhal, some 16 miles from the former and nine miles from Bilari. The site is built on the boundary of the tahsil, adjoining the lands of Sursi, though that town is two miles distant. The place at the 1901 census contained 2,023 inhabitants, including 782 Musalmans, of whom the majority were Sherikhs. There are some wealthy Bania residents, who have acquired a considerable property in the neighbourhood, but Mahmudpur is an essentially Musalman village and represents an old revenue-free estate. The leading Muhammadan is Ashiq Husaan, who is generally styled Nawab and holds a fair amount of land, but the chief proprietor of the village, which has an area of 1 400 acres and is at Rs. 2 700 is Begam un the

widow of Nawab Muhammad Ah Khan. Markets are held twice a week in the village, which contains a post-office and an upper primary school. There is an old fort built by the ancestors of the Saiyid owners.

MAINATHER, *Tahsil* BILARI.

A small village lying on the metalled road from Moradabad to Sambhal, in $28^{\circ} 41' N.$ and $78^{\circ} 42' E.$, at a distance of 12 miles south-west from the former and 10 miles north-west from the tahsil headquarters. It contained a population of 519 souls, principally Turks, at the 1901 census, but deserves notice as possessing a police station, a post-office, a cattle-pound and an aided school. Adjoining the road is a small encamping-ground. There is no regular market, but a small fair is held here in the month of Bhadon. The village, which has an area of 513 acres and is assessed at Rs. 930, is owned by Bagam-un-nissa, widow of Nawab Muhammad Ah Khan.

MAJHAULA, *Tahsil* SAMBHAL.

The old village of Majhaura was in former days the capital of a pargana, which was in existence in the days of Akbar and remained a separate fiscal subdivision, though mutilated by the formation of Bahjoi, till its abolition in 1844. It is also known as the seat of an ancient Bargujar principality, held by its own Raja, though the title and the estates have disappeared, the present representative of the family, Sheoraj Singh, retaining only Majhaura itself, while even this remnant, held in the name of his wives, is heavily encumbered.

The place stands in $28^{\circ} 24' N.$ and $78^{\circ} 41' E.$, at a distance of four miles east from Bahjoi and 15 miles south-east from Sambhal, on a rough track leading from Chandansi to Sadatbari. The population has remained stationary for the last thirty years and in 1901 numbered 2,255 souls, including 639 Musalmans and a large community of Bargujars. The village possesses an upper primary school and markets are held twice a week. The area is 1,630 acres, of which some 1,465 are cultivated, and the revenue demand is Rs. 3,660.

MANPUR, *Tahsil* MORADABAD.

A small village, otherwise known as Malwara, situated in 28° 50' N. and 78° 54' E., at a distance of 11 miles north-east from Moradabad on the metalled road to Naini Tal. In itself it is quite insignificant, containing but 326 persons at the last census; but it deserves notice as possessing a police station, as well as a post-office and a cattle-pound. An unimportant market is held here once a week.

MORADABAD, *Tahsil* MORADABAD.

The city of Moradabad stands approximately in 28° 51' N. and 78° 46' E., on the right bank of the Ramganga river, at a distance of 868 miles by rail from Calcutta, 56 miles from Bareilly and 64 miles by road from Naini Tal. It is approached by the main line of the Oudh and Rohilkhand Railway, which crosses the river by a bridge a short distance to the south-east of the city and then, after skirting the suburb of Katghar, sweeps round the southern extremities to the Moradabad station on the west. Before reaching this point the line is joined by the branch from Chandausi, which was originally the main line; while alongside the track runs the metre-gauge line of the recently constructed branch of the Rohilkhand and Kumaun Railway, which utilises the same bridge over the Ramganga and has stations at Katghar and Moradabad, the latter being the terminus. From the station the main line continues in a north-westerly direction, giving off a branch westwards to Garhmukhtesar and Ghaziabad. Owing to the increasing importance of the junction a large railway settlement has grown up at Moradabad, occupying a considerable portion of the now abandoned cantonment. The place is the headquarters of an executive engineer, a traffic superintendent and a locomotive superintendent of the Oudh and Rohilkhand Railway, while there is a numerous staff of officials connected with both railway systems.

In addition to the railways many roads lead into Moradabad from different directions. The chief is the provincial road from Bareilly. This crosses the river by the railway bridge, which has replaced the old bridge of boats, though the latter is still maintained and is largely utilised owing to its greater convenience the crossing

being situated close to the Jamī Masjid and the most populous part of the city. The metalled road to Naini Tal leaves the Bareilly road in the second mile from the bridge. Formerly it used to follow the west bank of the Ramganga for some distance and to cross that river just below its junction with the Dhela; but about 1865 a diversion was made from the Jamī Masjid crossing to Sirswan on the old road, and this diversion was metalled when the rest of the road beyond Sirswan was so treated. In former days the old Naini Tal road gave off two branches near Sihai leading to Thakurdwara and to Kashipur, but the latter has been abandoned altogether and the former has been replaced by a branch from the present Naini Tal road, taking off close to Sirswan. The Bareilly road follows the line of railway as far as the Moradabad station, where it is joined by the main road through the city, and thence it turns westwards to Meerut, this being also a provincial highway. From the south of the city a metalled road leads to Sambhal, and after crossing the Gangan gives off an unmetalled branch to Bilari and Chandansi. Another road of importance, though unmetalled, is that leading north west through the civil station to Bynor; and this gives off a branch which passes through Mughalpur and then after crossing the Ramganga goes on to Dilari and Thakurdwara.

The history of Moradabad has already been recounted in chapter V. In early days the place was known as Chaupala and was a stronghold of the Katehrias, who had a mud-built fort on the high ground overlooking the Ramganga. This village of Chaupala was the capital of a pargana in the days of Akbar, but was of little importance till it was occupied by Rustam Khan Dakhani, governor of Sambhal in the days of Shahjahan. This man built a fort, traces of which are still to be seen in the shape of the wall along the river front. There is the usual tradition that the river did not permit the foundations to be laid till a human sacrifice had been offered; while another story relates that Rustam Khan buried alive the women of his family in a vault before proceeding on some expedition. The new settlement was at first called Rustamnagar, but in order to avoid the displeasure of the emperor the name was changed to Moradabad, in honour of Shah-jahan's son, the ill-fated Murad Bakhsh. From that date the

town became the headquarters of the province in place of Sambhal, and the approximate date of the change is shown by the inscription in the Jami Masjid, which was built by Rustam Khan's command in the year 1632. The same inscription informs us that hitherto the city had been wholly inhabited by Hindus and that it now became the seat of the local government. With the exception of the mosque and the remnant of the fort there are few old buildings of any note in the place. The only traces of the Hindu town are to be seen in a few suttee monuments of widows of the former Katchhia chieftains. Of the Musalman buildings the chief are the tomb of Nawab Azmat-ullah in the Naibasti *mahalla*, the houses of Dunde Khan, the Rohilla general, and his minister, the tomb of Asalat Khan and that of Shah Balaqi, a celebrated *fagir*, the anniversary of whose death is still observed. Mention may be made also of the house of Chaudhri Mahiab Singh, governor of Moradabad under the Nawab Wazir of Oudh, now owned by the Nawab of Rampur, and the house, market and garden of Khushhal Rai, who rendered good service during the inroad of Amir Khan Pindari.

From its foundation by Rustam Khan the town appears to have grown steadily. It possessed a mint for the coinage of silver and copper coin and remained a seat of government until the cession while thereafter it retained its importance as the headquarters of a district. It was also a cantonment for native troops from 1841 or thereabouts and after the Mutiny a British regiment was stationed here for a long period, the cantonment being finally given up in 1897. The population of the city in 1847 was 48,880 and has since increased rapidly. It rose to 57,414 in 1853, and though in 1865 the total had declined temporarily to 57,304, it was 62,417 in 1872 and 69,352 in 1881, while ten years later it was 72,921. At the census of 1901 the number of inhabitants was 75,128, of whom 36,611 were females, the total including 42,472 Musalmans, 31,141 Hindus, 816 Christians, 242 Jains and 457 others, principally Aryas.

Mention has been made in chapter II of the trade and the particular industries of Moradabad, so that no repetition is here necessary. The census returns show that 33·4 per cent. of the inhabitants belong to the industrial and 6·2 per cent. to the

commercial community the latter category including those employed by the railways. The chief industrial occupations are the supply of food and drink, the manufacture of textile fabrics and work in metals, especially brass, while work in leather and wood is of some importance. Of the other principal classes the largest is that of agriculture and pasture, accounting for 26.9 per cent. of the total population, and then follow personal and domestic service with 14.1, general labour with 8.6, government, local and municipal service with 4, professions with 3.9 and means of subsistence independent of any occupation with 2.9 per cent.

The civil station lies to the north-west of the city and includes the cantonment, which has been incorporated in the municipal area. It contains the residences of the officers on the district staff, as well as the large railway colony. The chief features of the station are two large open spaces, one of which is in the south, on the western outskirts of the city and near the railway station. It was formerly occupied by the native infantry lines, which were built of mud and have long disappeared, the space being now kept as an encamping-ground for troops marching through Moradabad. To the west of this is the cemetery and the old mess-house, while hard by is the station club. To the north of this open space are the abandoned British infantry barracks, now utilised by the police training school and the normal school for teachers. Beyond this again to the north is the second large *maidan*, about a thousand yards in diameter. This was the old racecourse, as the stand on the north side remains to testify. Beyond the racecourse the ground drops sharply to the low *khadir* of the Ramganga. On the eastern edge of this open space is the dak bungalow and to the south-east is the church, while east of the former, on the high bank, is an old two-storeyed house known as the Dandama Kothi, a name which suggests a connection with the Bengal Artillery. To the south of the church are the police lines located in another range of barracks.

In the north-eastern corner of the former *maidan*, which is skirted on the north by the Bijnor road, stands the jail, and east of this, on the confines of the city, is the post office. The road is then crossed by a continuation of the Meerut road, which runs northwards to the district courts and offices. These consist of a long block of

buildings with the treasury at the southern and the judge's court at the northern extremity, while to the east is a new block containing court rooms for four deputy collectors. To the south is the district model school.

The main thoroughfare through the city is the Bijnor road, which traverses the heart of the town from the jail to the Jami Masjid on the river bank. At first it is a narrow street lined with shops, but gradually it widens out. On the right is the recently erected kotwali, a fine castellated building with turrets, loopholes and a portcullis, rendering it capable of defence against any assailants not armed with artillery. Behind the kotwali is the new sadr dispensary, completed in 1906. It is an admirably equipped institution and is regarded as a model of its kind, having fly-proof rooms and a remarkable operating theatre with every possible contrivance for ensuring cleanliness. Beyond the kotwali is the municipal hall standing in a garden. This was erected in 1877 at a cost of Rs 50,000, subsequently being enlarged in 1890, and contains a large council chamber, as well as a number of smaller rooms used as offices. Beyond the municipal hall is the Victoria Female Dispensary, built in 1887 and recently extended and improved, the institution having annexed the premises of the old sadr dispensary; while almost opposite the hall is the Bishop Parker Memorial high school, built in 1860, and the church of the American Mission. A few yards further on is the tahsili, standing back on the right of the road, and opposite is a municipal vegetable market built in 1906.

To the east of the tahsili the main street contains nothing of particular interest for some distance. It then enters the busy and populous market known as the Mandi Bazar, at the junction with a thoroughfare running north and south. The cross-roads form the Chauk and on the eastern side stands the old kotwali, now a mere police outpost. From the cross-roads the main street continues in an easterly direction and is known as Faizganj, a name which it retains to the end. It terminates on the bank of the Ramganga and at the bridge of boats, replaced by a ferry during the rains. On the river bank to the north of the road is the lofty site of the old fort, now occupied by the fine buildings of the district high school erected in 1866 while

close by to the south is the Jami Masjid built by Rustam Khan

The city extends for a considerable distance to the north of the main street, terminating on the north in the outlying suburbs of Kasraul, in which is a well known Vaishnavite monastery, and Nawabpura. The last is probably the oldest Musalman quarter of the town and stands to the north of the fort along the river bank. Here is the Lalbagh-ghat, by which the Ramganga was crossed when the old Naiia Tal road was in existence, and in the neighbourhood are numerous old gardens and suburban residences. The principal *muhallas* in this part of the city lie on either side of the northern continuation of the Chank. They include Naibasti, Dindarpura, Tambakuwala, Bausmaudi and Diwan-ka-Bazar to the west of this street and Daharia, Shish Mahal, Lalbagh, Tabela, Ghosipura, Qanungoyan and Khushhal Bazar in the eastern portion. There is also the market of Katra Dunde Khan, close to which is the gateway of that nobleman's palace, now demolished. The Diwan Bazar, as well as the Shish Mahal, was founded by Kanh Mal, the minister of Dunde Khan, and Tabela is said to be called after the stables of Sayid Ahmad, an officer in the army of Muhammad Shah. There are many more *muhallas*; but most of them are small and unimportant, while generally the names explain their origin. Thus Muhibullahganj was called after a son of Dunde Khan, Bara Shah Safa after a celebrated saint who lived there some 200 years ago; while Stracheyganj, Sital Das and Kishan Lal are called after former officials or residents of note, and many, such as Tambakuwala, Thathera and Tamboli derive their names from the principal classes of their inhabitants. In Lalbagh is a fine old *baoli* or well, about 30 feet in diameter, though now-a-days it is little used.

The southern portion of the city is less densely populated. In the extreme south-east is the almost isolated quarter of Katghar, extending along the river bank from the Jami Masjid to the railway bridge. It is residential rather than commercial in character and contains a number of good houses, owned for the most part by Rajputs, said to be the descendants of those who came in the army of Rustam Khan, whose cantonment was established here. In Katghar is the *muhalla* called Maqbara from a

large quadrangle containing the tombs of a prominent Rampur family. North of Katghar lies Mughalpura which extends to Faizganj, and between this and the Chauk is the Machhrahta or fish market. Mughalpura is traversed by a thoroughfare known as Prince's road, which runs from the Jami Masjid to the Bareilly road, crossing the Sambhal road at Takia Gubbahid, a *muhalla* named after the shrine of a Musalman saint, and this road is crossed in the Pirghaib *muhalla* by one from Katghar. Close to this road is an immense enclosure called the Pakki Sarai, a fine quadrangle 456 feet long by 432 feet in breadth, which is so well hidden that a stranger would have much difficulty in discovering it without a guide. A *sarai* existed on this spot in very early days, but the present structure, which is municipal property, was erected in 1866. The same road continues westwards, passing the large enclosed market place of Rani Kishori Kunwar, a Jat lady who also built the poorhouse near the railway station. The latter stands to the west of the Meerut road and was opened in 1881 at a cost of Rs. 10,000. Beyond the bazar the road goes behind the tahsil and the Victoria dispensary, passing through the Lutchers' quarter of Asalatpura, named after Asalat Khan, a governor of Moradabad; and in this direction is the large Katra sarai, whence the camel carts start for Sambhal, following a road which leads southwards to the Sambhal road. Here too is the government distillery, standing by the side of the road, which ultimately joins the Meerut road. This was the original line of the Meerut road, and on it stood the Amroha gate, which, like the Sambhal gate, recalls the time when Moradabad was a walled city.

Apart from the main street, which is the busiest quarter of the city, the principal bazars are the grain markets of Katra Ram, Wilsonganj, Afrasyabganj and Chaumukha-pul. Stracheyganj is also an important place of trade and is a covered market owned by private persons. Markets are held every Wednesday at Cliffordganj and are very largely attended, while mention may also be made of the Saturday market at Maqbara and that on Sundays at Katra Dunde Khan.

As a whole the town is densely populated, with narrow streets in which the majority of the houses are of a poor description. Much improvement has been effected of late years by the substitution

of tiled roofs for thatch in most of the poorer *muhallas* but a great difficulty lies in the fact that the site is hemmed in by the river, the railway and the civil station, so that expansion is far from easy. There are, it is true, considerable stretches of unoccupied waste between the city and the railway on the south, but heavy expenditure would be required before these could be levelled and utilised as building sites, thus relieving the congestion which exists in the heart of the city.

Owing to its raised situation on the high bank of the Ramganga the city is naturally well drained. In former days, however, it bore an unenviable reputation for uncleanness. In 1850 Thornton remarked on the dirtiness and insanitary condition of the main street, and in 1868 the Sanitary Commissioner wrote of Moradabad as the only large city in the North-Western Provinces which had no system of conservancy. The change effected by the municipal authorities during the next ten years was extraordinary, to the great benefit of the general health, while much has been accomplished during recent years. An improved system of conservancy was introduced in 1901-02, whereby the municipality became an agent between the public sweepers and the cultivators who purchase the manure the advantage lying in the fact that trenching has only to be undertaken by the municipality in slack seasons when the demand is small. In 1909 a comprehensive scheme of drainage was initiated and this is to be completed at an estimated cost of Rs. 4,85,000. The water-supply is derived from wells and has always been satisfactory, so that there is no demand for waterworks.

Reference has been made in chapter IV to the medical and educational institutions of Moradabad and also to the history of municipal administration. The board as at present constituted consists of 18 members, of whom five, including the magistrate as chairman, are appointed and the rest elected by the rate-payers. The income is at present derived mainly from the ordinary octroi-tax on imports, the only other tax being that imposed on growers of tobacco within municipal limits. Large sums are derived from the sale of manure, the fees from slaughter-houses, which are necessarily considerable in a city with so large a Muhammadan population. the income from cattle-pounds and the

rents of land and houses. The last consist mainly of property in the cantonment, which is now treated as *nazul* and has been made over to the municipality. The details of income and expenditure for each year from 1890-91 onwards will be found in the appendix.* The latter will in future include the repayment of the loan for the drainage scheme, the first instalment of which was advanced in 1908. The municipality owns two cattle-pounds, one of which is close to the district courts and has been for a long time in existence, while the other is at Dehri-ghat on the river bank and was started in 1904.

MORADABAD *Tahsil*.

The Moradabad tahsil is a tract of very irregular outline, lying on either side of the Ramganga. It is bounded on the north by the Thakurdwara tahsil and the Naini Tal district, on the west by Amroha, on the south by Bilari and on the east and south-east by the Rampur state. The last entirely surrounds two detached blocks, containing the town of Darhial and the village of Pipli Nank, which are situated beyond the north-eastern border, while one village, Nagla Nidar, lies a short distance from the south-western corner, on the boundary of Sambhal and Bilari. The total area is 201,148 acres or 314.3 square miles.

The tahsil is on the whole a very fertile tract, highly cultivated and possessing a soil which in ordinary years requires little irrigation. The soils, however, are remarkably varied and the only homogeneous block is the *khadir* of the Ramganga. The upland is scored by numerous streams and watercourses, all tributaries of the Ramganga, which are fed from the surface drainage collected in innumerable depressions. The Ramganga enters the tahsil at Mughalpur and traverses the subdivision in a south-easterly direction, leaving it at Chatarpur Naktakhera after a course of some thirty miles. As far as Moradabad the high bank is steep and well defined on the right or western side; but below the city it disappears and a very gentle slope from the river to the uplands takes its place. A similar phenomenon occurs on the left bank, where there is no high ridge at all and it is almost impossible to define the limits of the river valley. The latter exceeds three

mes in baltas and a low level to the low nature of the actual bed and disastrous changes in the channel are of frequent occurrence. Rich cultivation is converted into dreary wastes of sand and tamarisk, while on the other hand the freshly deposited sand often conceals a rich layer of new silt, so that it is no uncommon sight to see fine crops of wheat and sugarcane on what appears to be unadulterated sand. Beyond the actual reach of the annual floods the soil is almost invariably good and where the cultivation is in the hands of capable husbandmen, the crops are magnificent; especially in the case of the *rabi*, for the autumn harvest is always liable to flooding and inevitably suffers in a wet year. There are, however, many villages in this tract inhabited by Ghosia, who neglect cultivation and depend mainly on cattle-breeding. In spite of its disadvantages the *khudir* is not precarious, and this is proved by the comparative absence of grain rents, which prevail only in a few villages on the Thalwara border. Even in the driest year some return is assured and the double-cropped area is enormous. Even the large extent of waste possesses a considerable value, the profits from thatching grass and grazing dues, owing to the proximity of both Muzaffargarh and Rampur, being quite as large as that which would be derived from cultivation. Ordinarily the land is leased in large blocks for three or five years and the tenant may cultivate as much of his holding as he pleases, the usual practice being to till a small portion and to utilise the rest for grazing. The *khudir* is constantly changing in appearance, owing to the movement of the Ravi. Of late the river has shown a tendency to shift southwards and the junction with the Kosi, which formerly took place in this district, is now well within the Rampur borders.

The high bank of the river, between Muzaffargarh and Muzaffargarh, is broken by ravines and the soil is either sand or a poor loam full of sterile *kallar*. The crops are consequently of an inferior description, and though the soil improves somewhat as the level sinks towards the west and south, it is never better than a light loam and in the south-west corner degenerates into sandy *bhur*. Here the prevailing crops are mullets alternating with wheat, the latter depending solely on the rainfall; for the sandy subsoil renders the construction of wells either impossible or too

costly for practical purposes. Through this tract flows the Gangan, which enters the tahsil near the Hakinpur station and thence takes a south-easterly course as far as the Bilari border, which it follows till it leaves the district. The soil is better along the river than in the rest of the tract, though at Paikbara is a block of fertile and well cultivated land. From the Sambhal road eastwards the Gangan keeps parallel to the Ramganga and during the rains heavy floods sweep over the intervening country. The latter partakes of the nature of the *khadir* and in the extreme south-east there are some very fine villages on the borders of Bilari and Rampur. At Pandit Nagla the Gangan is joined by the Karula, a small stream which rises in a chain of *jhils* to the south-west of the city. The Karula is dammed for irrigation purposes near its confluence in a dry winter, but the Gangan is never so employed, although it always carries an ample supply.

The physical characteristics of the country to the east of the Ramganga, comprising the rest of the tahsil, are extremely diverse, rendering any description difficult. Along the Thakurdwara border flows the Dhola which joins the Ramganga at Chatuawala, a mile above the city, and is fed by the Damdama, a small stream which rises in Thakurdwara and joins the Dhola at Bhagatpur Ratan, some two miles above the confluence. The Dhola has a shallow bed and constantly changes its course, but the *khadir* is narrow and of little value or importance. Between the Daulpur and Sihai railway stations is a fertile strip of loam country, highly tilled and containing the fine villages of Bhojpur and Pipalsana, in which excellent crops of sugarcane and wheat are grown and irrigation is always obtainable from shallow wells. The extreme north of the pargana is also fertile but lies low, and the soils are stiff loam and clay resembling those of the Tarai, but the climate is bad and communications are indifferent. Irrigation is obtained partly from the Tarai canals, which supply water only for the *rabi* crops, partly from wells, which can be made almost everywhere, and partly from the Nachna and the Bahalla. The latter stream skirts the eastern boundary and joins the Kosi at Khabaria Bhur, it is extensively used for irrigation purposes both in this district and in Rampur. The Nachna, which is similarly utilised, rises in the rice lands near Burhanpur and joins the

Bahalla at Khairkhata. The country south of the Tarai tract, between the railway to Kashipur and the Bahalla, south of a line from Daulpuri to Pipli Naik, contains every variety of soil. It is traversed by the Rajhera, which rises near Bhagatpur Tanda and flows south to join the Ramganga at Sanda. The stream is a useful irrigation channel, but the land in its neighbourhood is very poor, either an inferior clay or a broken and unfertile loam. West of the Rajhera as far as the Naini Tal road is a block of precarious villages with an inferior clay soil, which yields little besides the coarsest rice and depends solely on a favourable rainfall. Another such block lies to the north, on the east bank of the Rajhera, and between them is a tract of light sandy loam, similar to that found in the south-west of the tahsil. This high belt extends towards the south-east, culminating in the sand hills between Sarkara and Khaikhera, on the water parting of the Bahalla and Rajhera valleys. Irrigation is here very deficient, but the grazing grounds are valuable and are much frequented by the herdsmen of Rampur. South of this block, extending to the Bareilly road and the Ramganga *khadir*, is a highly fertile strip of country, fully equal to that around Pipalsana.

Taken as a whole the tahsil has attained a high standard of development. The cultivated area in 1872-73 amounted to 123,647 acres and since that date a considerable extension has taken place, so that little room remains for further tillage save in the *khadir*, which is more useful as a fodder reserve than as arable land. The average for the ten years ending with 1902-03 was 137,243 acres, while in 1903-04, the year of settlement, the figure was 142,022 or 70·6 per cent. of the total. Further there has been a marked increase in the double-cropped area, which rose from 26,645 acres in 1872-73 to 45,369 at the settlement, or 31·94 per cent. of the cultivation. The proportion is extraordinarily high in the alluvial tract, but relatively low in the clay circles and the sandy loam soils. Excluding 2,394 acres of groves and 4,129 of new fallow, the culturable area amounts to 28,028 acres or 13·9 per cent., while the remaining 24,575 acres are described as barren; this figure including 3,272 acres taken up by village sites and the like, 8,697 acres under water and 12,606 actually unfit for cultivation in the shape of sand and sterile land. The irrigated area in

the settlement year was 10,504 acres or only 7·4 per cent. of the cultivation ; but this by no means represents the capacities of the tahsil, the rainfall in that year being unusually late and obviating the need of watering much of the *rabi*. In a normal year very little irrigation is required save for sugarcane and garden crops, while in a dry season the resources are almost unlimited except in the tracts where wells cannot be dug. Of the whole amount the streams and tanks supplied 5,038, wells 3,956 and canals 1,240 acres. Masonry wells are practically unknown : they would doubtless be of value in dry years, but under normal circumstances the cost of construction would not justify their existence.

Taking the average for the five years ending with 1903-04, the *kharif* harvest occupies 96,970 acres, as compared with 80,972 under *rabi* and 4,712 under *zaid* crops, mainly melons. Of the autumn staples rice occupies 47·02 per cent. of the area sown, most of it being of the early variety, and next come *bajra*, alone or mixed with cotton, with 13·54, *juar* and cotton with 9·15, maize with 8·78, sugarcane with 7·35, cotton by itself with 5·64 and the autumn pulses with 2·05 per cent. The balance consists chiefly in autumn crops and the small millets. In the *rabi* wheat takes the lead with 47·37 per cent., exclusive of 19·28 under wheat mixed with barley or gram. The two last in combination make up 11·91, while gram alone occupies 11·17 and barley 3·38 per cent., the balance including *masur*, tobacco, garden crops and linseed.

The chief cultivating castes are Sheikhs, Chamars, Rajputs, Baghbans or Malis, Jats, Turks, Brahmans, Ahars, Ghosis and Lodhs, all of these holding a considerable area, while many other castes are represented, including the Chauhans, who are common in the north-east. Baghbans are found almost everywhere and always pay a high rent, especially in the neighbourhood of the city, while the Jats are confined to the north of the tahsil. At the time of the settlement 8·84 per cent. of the holdings was in the hands of proprietors, 5·65 being *sir* and 3·19 per cent. *khudkash*. Occupancy tenants held 55·01, having gained ground to some extent during the preceding thirty years, ex-proprietary tenants held 1·17 and tenants at will 34·08 per cent. the remainder being rent free. An area of 19,885 acres was grain rented as compared

with 32,073 thus held in 1874, and commutation is still going on rapidly. The average cash rent-rate for the whole tahsil was Rs. 4·68, Chauhans paying as much as Rs. 5·74 and Baghbans Rs. 5·68, while that of Sheikhs was Rs. 4·81, of Chamais Rs. 4·66, of Jats Rs. 4·44, of Brahmans Rs. 4·42, of Rajputs Rs. 4·07 and of Ghosis Rs. 3·64, the last having a large amount of waste in their holdings. The rate for occupancy tenants as a body was Rs. 4·36 and that of tenants-at-will Rs. 5·26, the corresponding figures for thirty years previously being Rs. 3·76 and Rs. 3·72 respectively. This involves an increase of nearly 16 per cent. in the occupancy rental and over 41 per cent. for tenants-at-will. The difference between the two classes is very marked, especially as the occupancy tenants hold most of the best land. The area sublet was not large, amounting in all to 7,885 acres, and the average recorded rental was Rs. 6·43 per acre, the rate being much higher for *ser* land than elsewhere.

The fiscal history of the tahsil is fully illustrated by the results of successive assessments as shown in the appendix.* The last settlement gave an enhancement of 15·81 per cent., though the full demand does not come into force till 1918. The total is apt to vary from time to time as the result of changes in the course of the Ramganga, the villages which are subject to fluvial action being settled for five years only under the usual rules. The tahsil contains 321 villages and at the settlement these were divided into 1,027 *mahals*, as compared with 479 in 1872. Though partitions have been very numerous, the old proprietors have for the most part held their own. Of the total number of *mahals* 407 are single *zamin-dari*, but these do not include the many instances of *milks* or separate properties, usually of small area, which to all intents and purposes are distinct *mahals*. There were 490 held in joint *zamin-dari*, 37 in perfect and 91 in imperfect *pattidari*, while two were *bharyachara*. Of the various proprietary castes Sheikhs hold 17·7, Pathans 15·7, Rajputs 14·3, Banias 9·6, Saiyids 7·8, Jats 6·2, Brahmans 5·3, Kayasths 4·9, Khattis 3·2, Turks 2·5 and Chauhans 2 per cent, while smaller amounts are held by Banjaras, Bishnois, Mughals, Ahars, Ahirs and others. During the last thirty years Saiyids and Kayasths have lost ground to a great

* Appendix tables IX and X.

extent, while Sheikhs, Bishnois and Turks have also fared ill. On the other hand the chief gainers have been Pathans, Banias, Khattris and Banjaras. Among the resident landowners the most prominent are the Turks of Pipalsana and Bhojpur, the Katehrias of Mundha and the Kosi valley and the Chauhans of Chandupura. The Saiyids belong mainly to Amroha and the Pathans to Rampur, the principal non-resident proprietors being Munshi Mazhar Hasan, Rani Kishori Kunwar, Sheikh Rahmat-ullah and Munshi Abdus Salam Khan of Rampur. The Bishnoi Chaudhri of Mughalpur is gradually improving his position, but the property suffered much at the hands of his father and about a third of the estate was sold.

Owing to the presence of the city the density of the population in this tahsil is considerably higher than in other parts of the district, averaging at the last census 784 to the square mile. There has been a marked rise in the number of inhabitants during the past half-century, and every enumeration has shown an increase. The total rose from 216,577 in 1853 to 217,705 in 1865, to 231,100 in 1872, to 231,863 in 1881 and to 240,795 ten years later. In 1901 the population was 245,369, including 116,078 females, and of the former figure 134,270 were Hindus, 108,564 Musalmans, 1,524 Christians, 699 Aryas, 254 Jains, 41 Sikhs and 17 Parsis. The principal Hindu castes are Chamars, 23,965, Rajputs, 14,530, Mahs and Kachhis, 11,126; Jats, 10,752, Brahmans, 7,955; Kahars, 7,090; Ahars, 6,658, Lodhs, 5,855, and Banias, 5,023. After these come Gadariyas, Kumhars, Kayasths, Khagis, Bhangis and Khattris. The Rajputs belong to many different clans, but the total includes 6,101 Chauhans of the rest 2,730 were Katehrias and 2,137 Bargujars, while Tomars, Panwars, Gaurs, Gautams, Rathors and Bais occur in considerable numbers. Among the Musalmans the lead is taken, as usual, by Sheikhs with a total of 39,304, and then follow Julahas with 33,821, Mughals with 5,720, Telis with 4,945 and Barhais with 4,694, the other castes of importance being Nais, Faqirs, Pathans, Lohars, Ghosis, Saiyids and Behnas each of whom had more than 2 000 represent-

employment to some 7 per cent. Personal service accounts for 6·3 and general labour for 5·7 per cent., while the industrial, commercial and professional elements are much stronger than usual. Apart from the city of Moradabad itself, there are few places of any size among the 303 villages of the tahsil. The chief are Darhial, Mughalpur, Bhojpur Dharampur and Pipalsana, while Paikbara, Piphi Naik, Basahat and Sarkara are fairly large villages. The markets, fairs, schools and post-offices of the tahsil are shown in the appendix.

Means of communication are generally excellent, in spite of the obstacles provided by the Ramganga. Through Moradabad runs the main line of the Oudh and Rohilkhand Railway, with stations at Mundha Pande, Dalpatpur, Katghar, Moradabad and Mughalpur. From Moradabad a branch runs westwards to Ghaziabad, but the first station is at Hakimpur, just beyond the limits of the tahsil, and southwards to Chandausi. In addition to this railway the metre-gauge line of the Rohilkhand and Kumaun system traverses the tahsil northwards from Moradabad with stations at Got, Sihai, Pipalsana, Daulpuri and Aliganj, to the great benefit of a tract which is practically devoid of roads, that from Moradabad to Kashipur having been abandoned on account of the excessive cost of repairs. Metalled roads lead from Moradabad to Bareilly, to Sambhal, to Meerut and to Darhial, beyond which point the old Naini Tal road is unmetalled. Other roads are those from Moradabad to Bijnor, to Mughalpur and Hardwar, with a branch to Dilar and Thakurdwara and from Sirswan on the Naini Tal road to Thakurdwara. The only areas at present devoid of roads are the extreme north and the Ramganga valley between the lines of railway to Bareilly and Chandausi.

The tahsil forms a criminal and revenue subdivision in the charge of a full-powered officer on the district staff, and there are two munsifs stationed at Moradabad. For police purposes there are stations at Moradabad, Mundha and Manpur, while outposts are maintained in the Moradabad cantonment and at Darhial.

MUGHALPUR, *Tahsil* MORADABAD.

Mughalpur is said to have been originally an old Hindu settlement and to have been occupied by Afghans, who gave it

the name of Afghanpur, subsequently corrupted into Aghwanpur, by which it is still known locally. It then passed into the hands of Mughals, from whom it received its present designation. It stands on the high right bank of the Ramganga, close to the river, in $28^{\circ} 55' N.$ and $78^{\circ} 43' E.$, at a distance of seven miles from Moradabad by the road leading to Hardwar. This road passes through the town and here gives off two branches, one of which crosses the river and goes through Dilari to Thakurdwara, while the other leads west for less than a mile to the Mughalpur station.

The place gave its name to a pargana in the days of Akbar, but no relics of the past remain save the ruins of an old fort outside the town, though some of the many mosques are of considerable age. In the great mound overlooking the river valley coins and other articles have from time to time been discovered. There are five *muhallas* in the town known by the names of the principal residents, Sadat, Sheikh, Qazi, Kayasth and Bishnoi, the last being called after the Chaudhri family, who are people of considerable wealth. The place can boast of little trade, though markets are held here twice a week, while the manufactures of the town are practically limited to glass bangles and cotton cloth. It possesses an upper primary school and a cattle-pound. The population rose from 5,171 in 1865 to 5,334 in 1872, but has since declined steadily, dropping to 5,277 in 1881, to 4,883 in 1891 and at the 1901 census to 4,784, of whom 2,871 were Musalmans.

In 1893 the town was brought under the provisions of Act XX of 1856, while subsequently the Village Sanitation Act, 1892, was extended to the place. The site contained 1,170 houses in 1908 and of these 630 were assessed, the house-tax yielding Rs. 896 with an incidence of Re. 1-6-9 per assessed house and Re. 0-3-0 per head of population. The average total income, including the initial balance and miscellaneous receipts, was Rs. 1,100, while the annual expenditure for the same period was Rs. 1,031, the chief items being Rs. 450 for the upkeep of a force of *chaukidars*, Rs. 353 for a conservancy staff and Rs. 111 for local improvements. The lands of Mughalpur are 3,834 acres in extent, about two-thirds being cultivated, and are assessed at Rs. 5,985. In the days of Oudh rule the whole was acquired by an official of the Bishnoi

caste, from whom it descended to his grandson, Chaudhri Sheoraj Singh. The latter's son and successor, Maharaj Singh, incurred heavy debts and was compelled to sell a large portion of his estate so that his minor son, Hariraj Singh, who lives in the old *kot* or mansion, retains but a fraction of his ancestral property, the remainder being in the hands of Banias.

MUNDHA, *Tahsil* MORADABAD.

The village of Mundha Pande stands on the north side of the metalled road to Rampur, in $28^{\circ} 48' N.$ and $78^{\circ} 56' E.$, at a distance of 11 miles from Moradabad. It is the home of a family of Katehria Rajputs, who own a fair estate in the neighbourhood, but deserves mention chiefly as possessing a railway station, a police station, a post-office and a cattle-pound. The village also contains an upper primary school, and twice a week is the scene of a well-attended market, at which a considerable trade is carried on in grain, cattle and other commodities. Some three miles east of the village are the Ganesh-ghat inspection bungalow and encamping-ground. The population of Mundha at the census of 1901 was 995, more than half of these being Katehrias. The village lands cover an area of 1,099 acres and are assessed at Rs. 1,835.

NARAUJI, *Tahsil* BILARI.

This very large agricultural village stands in $28^{\circ} 29' N.$ and $78^{\circ} 43' E.$, on the road from Sambhal to Chandausi, five miles north-west from the latter and 24 miles from Moradabad. The site is compact, being built on either side of the road, and is surrounded by mango groves of great extent, especially to the south and west. Narauli is a very old Bargujar settlement and Chaudhri Gajendra Singh, Rai Sahib, is the chief landholder of the clan in this district. The village consists of two portions, known as Makhupura and Qazi Muhalla. The former derives its name from Makhu Singh, an ancestor of the leading family, and the latter from the chief civil officials of the old pargana of Narauli, which was in existence as a fiscal subdivision at least as early as the days of Akbar. The population rose from 5,085 in 1865 to 5,197 in 1872, but then fell to 5,069 in 1881 and though by 1891 it had risen again to 5,148 the total at the next census was only 4,722 including 2,731 Hindus,

1,953 Musalmans and 38 of other religions. The place possesses a post-office, a cattle-pound, an upper primary school and a small school for girls, as well as several mosques and temples. The bazar is of some importance and markets are held twice a week. There are the remains of an old fort in the village.

NAUGAON SADAT, *Tahsil* AMROHA.

The large village of Naugaon Sadat stands in $29^{\circ} 0' N.$ and $78^{\circ} 25' E.$, on the road from Amroha to Chaudpur, at a distance of some eight miles north from the former and 27 miles from Moradabad. As its name implies, it was founded by a colony of Saiyids from Amroha, and their descendants are an extremely numerous body, holding this village and several others in *bhaiyachari* tenure. The place contains a post-office, a *sarai*, an upper primary school, and a school for girls, as well as a number of mosques. Markets are held here twice a week, but the trade is purely local. The population numbered 3,521 in 1881 and 3,711 ten years later; while in 1901 it was 4,144, of whom no fewer than 3,372 were Musalmans. The Saiyids, who are for the most part impoverished and bear an indifferent reputation, pay a revenue of Rs. 2,200 on a total area of 1,380 acres.

PAIKBARA, *Tahsil* MORADABAD

A village in the south-west portion of the tahsil, standing at a distance of seven miles from Moradabad, in $28^{\circ} 49' N.$ and $73^{\circ} 41' E.$, on the north side of the main road to Meerut, here joined by unmetalled branches from Kundarkhi and Amroha. The population fell from 3,280 in 1881 to 3,160 in 1891, and at the last census numbered 3,077 souls, of whom 1,388 were Musalmans. The latter include many Julahas, who are engaged in weaving cotton cloth, an industry for which the place has long been noted, while there is a large number of Chhipis or cotton-printers. Markets are held weekly on Saturday in the village, which possesses a post-office and an upper primary school. The area of the village is 1,665 acres, of which about half is revenue-free, paying a *nazrana* of Rs 414, while the rest is assessed at Rs 1310. The owners are mainly Khattris but a small portion is held by Pathans.

PIPALSANA, *Tahsil* MORADABAD.

The large village of Pipsalsana lies about two miles south of Bhojpur, in the rich valley of the Dhela, in $28^{\circ} 56' N.$ and $78^{\circ} 49' E.$, at a distance of some eight miles from Moradabad by the road to Thakurdwara. Like Bhojpur it is inhabited largely by Turks, and the leading family, at present represented by Maulvi Tabaruk-ullah, owns a considerable property in the neighbourhood. Markets are held here weekly and an upper primary school is maintained in the village, to which the provisions of the Village Sanitation Act, 1892, have been extended. The population numbered 3,280 in 1881 and 3,108 ten years later, while in 1901 it was 3,109, including 2,335 Musalmans. The latter are for the most part Turks and Julahas, many of whom carry on their traditional industry of weaving. The area of the village is 749 acres and the revenue demand is Rs. 1,889, though this is subject to variation, part of the area being alluvial. The owners are principally Turks, but portions of the village, which has always been notorious for litigation, have passed into the hands of Banias, Khattris and Julahas.

PIPLI NAIK, *Tahsil* MORADABAD

The village is situated in $29^{\circ} 2' N.$ and $78^{\circ} 59' E.$, about a mile north of the metalled road from Moradabad to Darhul, some three miles south-west from the latter and 19 from the district headquarters, in one of the small detached blocks which are surrounded by Rampur territory. It is a large and scattered village, deriving the name of Naik from its Banjara founders. The Banjaras in 1857 took an active part in the rebellion and the village was confiscated and bestowed on Thakori Thakur, the loyal Chauhan landholder of Chandupura which adjoins Pipli on the south. The place at the last census contained 1,985 inhabitants, including 390 Musalmans and a large number of Chauhans. Markets are held here weekly and in the village is a small school.

RAJABPUR, *Tahsil* AMROHA.

A village on the main road from Moradabad to Meerut, situated in $28^{\circ} 50' N.$ and $78^{\circ} 23' E.$, at a distance of some three miles south from Chandnagar station eight miles south west from Amroha and 25 miles west from the district headquarters. It possesses

a post-office, a cattle-pound, an upper primary school, an encamping-ground and an inspection bungalow. The last was built originally as a canal bungalow and stands in the adjoining village of Shakarpur. Markets are held here weekly, but the trade is unimportant. The population of Rajabpur in 1901 numbered 1,069 persons, of whom 652 were Musalmans. The village is of some antiquity and in early days gave its name to a pargana, now incorporated in the Amroha tahsil.

RATANPUR, *Tahsil* BILARI.

A large village in the extreme north-west of the tahsil, standing in $28^{\circ}47'N.$ and $78^{\circ}42'E.$, at a distance of three miles south from Paikbara on the Meerut road, six miles south-west from Moradabad and 14 miles from Bilari. It is known as Ratanpur Kalan and is shown in the survey maps as Ratanpur Kundarkhi. The place is mainly agricultural but contains a school, and is the scene of a well attended market held twice a week. The population in 1881 numbered 2,598 souls and in the next ten years rose to 2,771, but by 1901 it had fallen to 2,625, of whom 1,282 were Hindus, 1,217 Musalmans and 126 of other religions, chiefly Jains. Among the Musalmans are many Julahas, who carry on a considerable industry in weaving. The village, which has an area of 1,376 acres and is assessed at Rs. 2,925, is owned for the most part by Chaudhri Lal Singh, a Rajput, and a Brahman lady, the wife of Pandit Nand Kishore.

REHRA, *Tahsil* HASANPUR.

A village of the southern *khaddar*, situated in $28^{\circ}32'N.$ and $78^{\circ}19'E.$, on an unmetalled road leading from Hasanpur to Sirsa Sarai and the Ahar ferry, about a mile from the left bank of the Mahawa, 14 miles south from the tahsil headquarters and 48 miles by road from Moradabad. It deserves mention only as possessing a police station, a cattle-pound, a post-office and a small school. It contained at the last census 1,191 inhabitants, including 136 Musalmans and a number of Tagas, who are the owners of the land. A mile to the south-east is Rehri, a village of much the same size, where markets are held weekly and a considerable manufacture of crude glass for bangles is carried on by Manihars. The village of

Rehra is 2,108 acres in extent, but only two-fifths are under cultivation, and the revenue demand is Rs. 1,849.

RONDA, *Tahsil* MORADABAD.

A large agricultural village in the south-east of the tahsil, situated in 28° 42' N. and 78° 54' E., in the rich lowlands between the Ramganga and the Gangan, some twelve miles south-east from Moradabad. It contained in 1901 a population of 2,119 inhabitants, including 562 Musalmans, while that of Ghonda, a Katehna village which almost touches it on the east, was 1,649. Ronda contains a lower primary school and is the scene of a small weekly market.

SAHASPUR, *Tahsil* BILARI.

The village of Rustamnagar Sahaspur, generally known as Sahaspur, lies in 28° 36' N. and 78° 48' E., at a distance of 16 miles south of Moradabad and a mile south-west from Bilari, on the west side of the road from the former place to Chandausi. It is the residence of Raja Kishan Kumar, the chief landowner of the district, who has a fine house here, erected at a cost of about two lakhs. The population at the census of 1901 numbered 2,659 souls, of whom 1,507 were Hindus, 1,067 Musalmans and 85 Christians and Aryas. There is a lower primary school in the village and markets are held twice a week, while a considerable fair takes place during the Dasahra festival, the expenses of which are met wholly by the Raja. The village was the capital of a pargana in the days of Akbar, and the name was changed from Sahaspur to Rustamnagar by Rustam Khan, the founder of Moradabad. The Raja is the principal proprietor of the village, which has a total area of 1,148 acres and is assessed at Rs. 2,650.

SALEMPUR, *Tahsil* AMROHA.

The large village of Salempur, generally called Salempur Garhi from the adjacent village to the south, is situated in the extreme north-east of the tahsil, in 29° 5' N and 78° 39' E., at a distance of nearly three miles north from Kanth, and about 20 miles from both Amroha and Moradabad. The site of Salempur proper stands on a high bluff overlooking the Ramganga valley

about half a mile to the east of the unmetalled road from Moradabad to Hardwar, which passes through the centre of Garhi.

Salempur is said to derive its name from Sahm or Islam Shah, the son and successor of Sher Shah and under the name of Islampur Bahru it was the capital of a pargana at least as early as the days of Akbar. Garhi is probably older and perhaps marks the site of an ancient Katehna fortress. The broken ground between the two villages is full of the ruined remains of tombs and other buildings. The combined population in 1901 was 3,854, including 2,965 Musalmans, chiefly Banjaras, Julahas and Qassabs. The chief proprietor of Salempur, which has an area of 2,236 acres and is assessed at Rs. 2,875, is Chaudhri Khuda Bakhsh, a Sheikh by race.

SALEMPUR GOSHAIN, *Tahsil* HASANPUR.

A small village standing on the unmetalled road leading northwards from Gajraula to join the metalled road from Kumala to Dhanaura at Jogipura, at a distance of some two miles north from Gajraula and 11 miles from Hasanpur. It contained at the census of 1901 a population of 714 souls, but is noteworthy as the headquarters of a well known community of Goshains, who for centuries have held a large property in this tahsil. In old days, it would appear, the place was called Islampur Durga and as such it was the capital of a small pargana held in the days of Akbar by Jats. The pargana had disappeared before the cession of Rohilkhand, but the Goshains were well treated by the Nawab Wazirs of Oudh. The Mahant or head of the community has a large house here, and his predecessor, Pirbhu Ban, who died in 1906, built and endowed a dispensary, now under the control of the district board, at a cost of Rs. 30,000.

SAMBHAL, *Tahsil* SAMBHAL.

The ancient town of Sambhal stands in 28° 35' N. and 78° 34' E., at a distance of 23 miles south-west from Moradabad, with which it is connected by a metalled road. The latter crosses the river Sot about four miles from the town, and commanding the crossing is the large red brick fort of Firozpur built by Sayyid Said Firoz *muhammad* of Rustam Khan Dakhani who founded the

town of Moradabad, making it his provincial capital in place of Sambhal, which had been the seat of government almost from the days of the Musalman conquest. The fort of Firozpur is an interesting place, though most unfortunately the palace of the Saayids has been demolished and hardly any buildings remain within the large circuit of the crumbling walls. The descendants of Firoz still live there and possess *jarmans* awarded them by Shahjahan, Farrukhsiyar and other monarchs. The place was probably built as an outpost for the defence of Sambhal, as also was the fort of Sondhan Muhammadpur, a village nine miles from the town on the road to Dehli. The latter is unmetalled, and other roads, all unmetalled, run from Sambhal to Anroha on the north, to Anupshahr on the south-west, to Bahjoi on the south and to Chandausi on the south-east.

Sambhal is a peculiar place owing to the scattered and straggling nature of the site. The central and oldest portion is known as Kot, a name derived from the great fort, and this comprises the *muhallas* of Kot, Dehli Darwaza, Budaun Darwaza, Nala and Surajkund to the east of Kot, Bareli Sarai also on the east, and Manokamna. To the north of Kot is Dipa Sarai, comprising the *muhallas* of Dipa Sarai and Timar Das Sarai. To the north-east is the Mian Sarai ward, containing the *muhallas* of Mian Sarai, Nawabpura, Katra Muse Khan, Halali Sarai, Panju Sarai, Dungar Sarai, Kotla, Phulwar, Tashtpur and part of Begam Sarai. Adjoining this is Ther, the northern portion of the town, including Ther, Pakki Sarai, Chaman Sarai, Lodhi Sarai, Nakkhasa or the cattle-market, Mahmud Khan Sarai, Inam-ud-din Sarai, Azamganj and Akbarpur Mandi. The north-western portion, stretching out along the Anroha road, is known as the Hatim Sarai ward and includes the *muhallas* of Hatim Sarai, Shahbazpura, Khawas Khan Sarai, Hauz Bhadesra, Khaggu Sarai, Dara Sarai, Mithi Sarai and Nabi Sarai. All these constitute the Sambhal municipality, within which are included the detached *muhallas* of Hayatnagar and Sarai, Tarin, lying some two miles to the south, on the west side of the Bahjoi road, as well as Chaudhari Sarai and Ladan Sarai, lying between Sarai Tarin and Kot.

These six wards do not comprise the whole of Sambhal for there are many suburbs extending in every direction from the

town. The latter were for many years separately administered under Act XX of 1856 and were called Solah Sarai, or the sixteen *sarais*. As a matter of fact the number of *sarais* was actually sixteen, but the area also comprises portions of Begam Sarai and Barch Sarai, and the village of Turtapura to the west of Kot and Tila Shah Madar on the east. The sixteen *sarais* are very scattered. On or near the Chandausi road are Alam Sarai, Shahzadi Sarai, Kaghazi Sarai, Sher Khan Sarai, Nurion Sarai, Kishan Das Sarai and Saif Hallu Sarai. To the south, between Sambhal and Hayatnagar, are Khan Sarai, Hasan Khan Sarai and Usman Khan Sarai, while to the west are Kabir Sarai, Fateh-ullah Sarai, Chitawan Sarai, Rukn-ud-din Sarai, Khera Dipa Sarai and Nai Sarai.

There are many other *sarais* in the town, though they do not give their names to *muhallas*, and tradition states that there were 52 in all. The great number is ascribed to the fact that in old days Sambhal was a halting-place between Dehli and Budaun and that the *sarais* sprang up to meet the needs of the many travellers and merchants constantly passing to and fro. They are in most cases called after their founders, and though they have long disappeared they still give their names to the quarters of the town in which they stood. At the present time there are but two *sarais* in the town, known as the *kachchi* and the *pakki sarais*; the former being private, while the latter is owned by the municipality and was built in 1871.

Despite its straggling nature Sambhal presents a picturesque appearance. The lofty Kot, crowned by its grand old mosque, is but the highest among numerous scattered mounds and hillocks, each of which marks the site of some ancient building or settlement. Like most old Musalman towns, it is almost surrounded by groves and orchards, the oranges of the place being especially celebrated. The houses are generally built of brick, though in the outlying portions many of the older buildings are ruined or in a state of decay, and the streets are generally clean and tidy, a great improvement having been effected in this respect during the past forty years. In 1868 the Sanitary Commission reported that it was a place of ruins a filthy neglected place with an aspect

so sad as to make it difficult to find words to describe it." Ten years later Mr. L. M. Thornton wrote that "although somewhat somnolent, the orderly municipal arrangements and the natural prettiness of the place, with its undulating ground and ample vegetation, render it more attractive than the noisy and bustling cities of Amroha and Chaudausi." The drainage of the site itself is naturally good, but in old days much water collected in stagnant pools in the suburbs, matters being vastly improved by the excavation of a drainage cut, some seven miles in length, from the town to the Sot.

The population of Sambhal in 1847 was 10,356, but this does not appear to have included the suburbs, for in 1853 that of Sambhal and Sarai Tarin was 26,433, while the total in 1865 was 41,456. This rose in 1872 to 55,200, including 8,226 in Solah Sarai, but in 1881 the figure dropped to 45,724, though ten years later it was 47,530, the Act XX town on the two last occasions containing 9,528 and 10,304 inhabitants respectively. At the census of 1901 the municipality of Sambhal had a population of 39,715, of whom 25,705 were Musalmans, 13,345 Hindus, 181 Christians, 56 Jains and 428 others principally Aryas. Solah Sarai contained 10,623 inhabitants, of whom 6,940 were Musalmans, 3,608 Hindus and 75 of other religions. The Christians belong to the American Mission, which has had a branch here since 1866, while the local branch of the Arya Samaj dates from 1885. The most important residents of the place are Misra Sital Prasad, a wealthy Brahman banker and landowner, Chaudhri Mahmud Khan, the head of the converted Rajputs called Khokais, and Ashiq Husain Khan, an Ansari Sheikh, who lives in Mian Sarai and is the descendant of Nawab Amin-ud-Daula, a nobleman who in the reign of Muhammad Shah built a fort in that quarter. This building is still in existence and in the enclosed garden is a raised platform, called the Lakhī Chabutra, the story going that the Nawab there distributed a lakh of rupees in charity on the occasion of the emperor's visit. Other old families of the place are the Muftis of Kot, descended from one Sadullah, the Qazis of the same *muhalla*, the Tarin Pathans of Sarai Tarin and the descendants of Miira Sen, a governor of Sambhal in the days of Akbar who lives in Hatim Sarai.

The public institutions of Sambhal comprise the tahsil buildings, a munsif's court and a police station, standing on a fine raised site to the north of Kot, a dispensary, a post and telegraph office, with branch post-offices in Sarai Tarin and Mian Sarai, a town hall, an inspection bungalow, two municipal cattle-pounds in Sambhal and Hayatnagar, a middle vernacular school, eight primary schools and two municipal schools for girls. There is also a middle school maintained by the American Mission, while the municipality gives grants-in-aid to several indigenous schools. In addition to the Government dispensary there are two private institutions of the same nature, while several native practitioners reside in the town.

Sambhal possesses fourteen bazars or markets located in different parts of the site, while a cattle market is held weekly in Sarai Tarin. The trade of the place is considerable, but is prevented from expanding by reason of the distance from the railway and the indifferent means of communication with the nearest stations of Bahjor and Chandausi. The chief industry of the place is sugar-refining and this is at present in a somewhat unsatisfactory state. Large quantities of coarse cloth are produced by the weavers of the town, while other manufactures are those of shoes, paper and combs. The last is confined to Sarai Tarin and has been mentioned already in chapter II, while the manufacture of paper, of an inferior description and made from *san* hemp, is confined to a few families. Mention may also be made of the manufacture of wooden blocks for calico printing, which gives employment to a large number of carpenters.

Reference has been made in chapter V to the undoubted antiquity of the town. The ancient Hindu city was occupied by the Tomars and the Chauhans of Dehli, and almost immediately after the Musalman conquest it became an important seat of Muhammadan power. In the days of Sikandar Lodi it was for several years the Sultan's capital and this fact possesses considerable significance. It is undisputed that Sambhal was in very early days held sacred by the Hindus, and that on the great mound known as the Kot in the centre of the old town stood a celebrated shrine of Vishnu called the Hari Mandir. Its erection is ascribed

variously to Prithvi Raj, to a Raja named Jagat Singh and to one Nahar Singh, a great-grandson of Raja Vikram Sen, one of the Dors of Baran. This temple no longer exists and its place is taken by a very striking mosque, which forms a conspicuous feature in the landscape for miles around. The building is mainly of stone, which is certainly the material employed for the great central dome, for the outer walls and porch and for the flooring of the broad courtyard. In 1874 Mr. Carleylle inspected the mosque and was convinced that the dome was of Hindu workmanship, but that the wings were of small Musalman bricks.* The whole of the mosque is coated with plaster, so that it is impossible to ascertain the material. The wings are divided by a lateral row of pillars into two aisles, and each has three arched openings on to the courtyard. A flight of stone steps on either side gives access to the roof of the mosque, from which a fine view of the town and surrounding country can be obtained. Mr. Carleylle came to the conclusion that the conversion of the temple into a mosque was of very recent date. He based his decision on the fact that there had been recent litigation on the subject of the rights to the site between the Musalmans and the Hindus, and appears to have been influenced by the arguments of the latter to the effect that the old inscriptions on the mosque walls were impudent forgeries. The claim of the Hindus was of course rejected in the civil courts, and it is clear that Mr. Carleylle could not have seen the very interesting documents, going back to the days of Jahangir, now in possession of the guardians of the mosque. General Cunningham repudiated the suggestion that the inscriptions were not genuine. The most important of these states that the mosque was built by Hindu Beg at the orders of Babar in 1526. It is certainly curious that the temple should have remained even till that date, for Sambhal had long been the seat of a Musalman governor, and it is still more surprising that a noted iconoclast like Sikandar Lodi should have allowed a building of such sanctity to stand in his temporary capital. A parallel may perhaps be found at Ajodhya, where the famous Janamasthan temple remained till Babar's day, although the place had for more than two hundred years been the capital of the Musalman province of Oudh. But

the mosque at Sambhal might well be older than Babar, to judge from its appearance. The architecture resembles that of Pathan buildings, such as the great mosque at Budaun, and the huge sloping bastions on the west going down to the level of the street at once suggest a comparison with the buildings at Jaunpur. The whole structure is very plain, severe and massive, and if Hindu materials have been employed the ornamentation has been very effectually concealed, since the only traces of Hindu carving visible are two rosettes on the stone slabs of the steps leading from the eastern gateway to the quadrangle. In the middle of the latter is a plain tank and fountain, filled from a very large well outside the gateway. Whether Babar built or merely repaired the mosque, it is certainly curious that the *Ain-i-Akbari* refers to a celebrated temple of Vishnu at Sambhal. This reference has been adduced in support of the contention that the Hari Mandir was still in existence, though this does not necessarily follow; and in fact the architecture of the mosque entirely forbids the supposition that it was built after Akbar's day. An inscription in the south wing states that Rustam Khan Dakhani repaired the mosque in 1657, while a similar tablet in the north wing was erected by one Saiyid Quth in 1626. Two inscriptions above the outer and inner arches of the central chamber record the restorations effected by the Musalmans of the town and district about 1845. In the south-east corner of the quadrangle are the tombs of the hereditary *mujtahids* of the mosque, the office having remained in one family for nearly three hundred years. According to their records Muhammad Atzal was confirmed in his office of *imam* in 1689 by the *mufti* and the leading residents, while the deputy governor, one Daya Nath Singh, sanctioned the payment of certain dues by the *jagirdars* of the town, an example which was followed for some years by Zulfiqar Khan Bahadur. Similar orders were given by Amir-ul-umra Nasrat Jang Bahadur in 1707 and also by Abu Jafar in the reign of Farrukhsiyar, by the great Qanir-ud-din Khan Itimad-ud-daula in 1723 and by many others, including Rai Daulat Singh in 1777. Whatever be the history of the mosque, the traces of the former Hindu occupation are numerous. Raja Jagat Singh, the reputed founder of the town is said to have established 68 *traths* or sacred shrines for pilgrims and 10 wells

or bathing-places, all of which are still recognised. The Hindus record the tradition that in the days of Prithvi Raj his daughter Bela performed *sati* after the death of her husband, Parmal of Mahoba, the site of her self-immolation being pointed out at Bhaganga in the south-west corner of the town. The two mounds called Bhaleswar and Bikteswar probably represent portions of the old city wall, and that of Surathal to the south-east of the town is said to represent the fort of a Raja of that name. Other old mounds, none of which have been explored, are Sadangai, Amramapate Khera, Chandreswar Khera and Gumthal Khera, the last being two miles from Sambhal. The sites of the *tiraths* are visited annually on the occasion of the Pheri fair in Kartik, when the pilgrims circumambulate the sacred precincts, beginning at Bangopal, a tank near the Anupshahr road, and ending on the first day at Nimsar on the Chandausi road, whence on the second day they proceed to Manokamna in the Kot ward. The list of the *tiraths* and bathing-places is preserved in the Sambhal *Mahatmya*. Other fairs are the Chhariyan or Dhaja, held at the Rai Satti octroi barrier during the Holi, the Ramnaumi in Chait at the Mandhia temple in Ther, the Dasehra in Jeth at the Manokamna tank, the Janamashtmi in Bhadon and the Dasehra in Kuar.

Besides the great mosque and the fort of Nawab Amin-ud-daula, already mentioned, there are several Muhammadan buildings of interest in the town. The mosque in Sarai Tarin was built by one Shahzada Arbain in 1559, at the beginning of Akbar's reign, and was in former days considered the Jami Masjid. In the same quarter is the handsome tomb of Fateh-ullah Shah, where an annual fair is held for five days in Jumad-us-sanī on the anniversary of the saint's death. Both this tomb and the large well in front, built of block *kankar* and some 20 feet in diameter, are of the same date as the mosque. Hatim Sarai is named after a *mufti* called Muhammad Hatim, the ancestor of the family residing in Kot. He is said to have lived in the days of Akbar and was buried in a fine tomb still standing in the quarter called after him. Nawab Amin-ud-daula built the Bandagi Mian mosque in Mian Sarai in 1754 and this is the starting place for the *tazias* in the Muharram. This festival is celebrated with great pomp in Sambhal

and the *tazias* are very numerous. They are built by the residents of the various *muhallazs*, and the largest, those of Mandi, Kaghazi Sarai and Fateh-ullah Sarai, are of enormous size. They are collected at Nakkhasa and are carried to the Karbala at Darya Sur, to the west of the town on the Hasanpur road. Another feature of the Muharram is the immense size of the drums which are used, said to be the largest set in India. They are 32 in number, the three biggest being over six feet in diameter, while the others are three feet six inches. Several other Musalman gatherings take place annually. Such is the Neza fair, held at Shahbazpur on the banks of the Sot, some four miles from Sambhal, in commemoration of a battle said to have been fought there by Saiyid Salar Masaud, while on the second day the Basi Neza is held in front of the town hall, possibly to commemorate the entry of the victor into the city. Others are the Baraq Shah Madar, held in honour of that saint at Tila Shah Madar to the east of Kot, and the Basi Baraq, a day later, at the town hall, as well as the Baraq Khwaja Sahib, held in Jumad-us-sani on the Anupshahr road, near the tomb of Saiyid Farid, in honour of a holy man who is said to have accompanied Saiyid Salar. The tomb of Miran Shah in Chiman Sarai, that of Malik Shah near the tahsil, that of Fakhr-ud-din in Chaudhri Sarai, that of Rahim-ullah Shah in Hayatnagar and that of Abu Said in Sarai Tarin are all accounted sacred by the Musalmans and the death of each of these saints is celebrated annually.

The local affairs of Sambhal are managed by a municipal board which consists of 13 members, of whom ten are elected and three are appointed, the latter including the official chairman. The municipality came into existence in 1869 and embraced Sambhal proper as well as Hayatnagar and Sarai Tarin, to which Ladan Sarai and Chaudhri Sarai were added in 1908. The income is derived mainly from the usual octroi-tax on imports, supplemented by a tax on sugar-refiners, while small sums are derived from conservancy receipts, pounds and rents of municipal land. The items of income and expenditure under the main heads for each year from 1890-91 onwards will be found in the appendix.*

The suburban area known as Solah Sarai was separately administered under Act XX of 1856 from 1859 till 1909. In 1908 it

contained 2,658 houses, though this included the returns for the portion transferred in that year to the municipality; and of this number 1,357 paid house-tax, the latter aggregating Rs. 1,399, which gives an incidence of Re. 1-0-6 per assessed house and Re. 0-2-1 per head of population. The total receipts for that and the two preceding years averaged Rs. 2,378, including the opening balance, and the annual expenditure for the same period was Rs. 2,190, the principal items being Rs. 1,387 for the upkeep of a force of *chaukidars*, Rs. 240 for the maintenance of a conservancy staff and Rs. 318 for minor works of improvement.

SAMBHAL *Tahsil*.

This subdivision comprises the south central portion of the district and is a tract of almost rectangular shape, lying between Hasanpur on the west and Bilari on the east, while to the north is Amroha and to the south the Budaun district. It is made up of the three old parganas of Sambhal, Bahjoi Majhaura and Sirsi, which have long ceased to possess any significance. The total area is 300,039 acres or 463·8 square miles. The insignificant village of Malipur, belonging to this *tahsil*, lies a short distance beyond the north-eastern corner on the boundary of Bilari and Moradabad.

The *tahsil* presents very varied features, since it contains the best as well as the worst land in the district. The eastern half is a continuation of the Bilari *katehr* and is traversed by the Sot, which rises in Amroha and passes through the *tahsil* in a south-easterly direction, entering Bilari near the south-east corner. The river flows in a broad valley, which in former days bore an evil reputation for malarial fever, but though a series of wet years still brings in its train severe epidemics of fever in those villages which are situated in the valley, matters have greatly improved. This is due in large measure to the removal of many village sites to the higher ground, and also to the disappearance of the large areas of *dhak* and scrub jungle which once lined the river for a considerable distance. In the first half of its course through the *tahsil* the valley of the Sot is marked by a gradual slope, but even here the soil is apt to be injuriously affected by the violent scour of the drainage from the uplands. Moisture is not retained and the poor *khapar* soil suffers much in dry years though with favourable rainfall it bears good

crops of cotton, *juar*, *arhar* and wheat. Lower down in its course the slope becomes more pronounced and is replaced by deep and almost sterile ravines, in which cultivation is frequently attempted but is of a most unstable nature. At the bottom of the slope lies the *khadir*, a narrow belt seldom more than a quarter of a mile in width and often less, since in many places high spurs of *bhur* run down to the river bank. This *khadir*, though apt to become waterlogged after a series of wet years, is usually fertile and bears rich crops in both harvests: irrigation is seldom required, even for sugarcane, but can be procured with ease from the river. In a very wet year, however, the *kharif* is flooded, and as there is no escape for the water from the valley the soil becomes so moist that even the *rabi* is affected. At the top of the slope from the river is a belt of high sandy loam, which is more or less precarious owing to the difficulty or even impossibility of sinking unprotected wells in the shifting subsoil.

This light belt merges into the fertile loam of the *katehr*, a tract which produces the best wheat in the district. It is generally level, but in places, especially towards the north, sandhills make their appearance and in some villages near the junction of this tahsil with Amroha and Moradabad they occupy the greater part of the area. On the other hand depressions are rare and clay soils are seldom to be found. Throughout the tract water is never obtained at a less depth than 20 feet and wells rapidly collapse even when protected by a lining of *bajra* stalks and grass. Consequently much of the *katehr* is dependent mainly on the rainfall, and this is notably the case in the sandy tracts and the block of villages west of the Sot in the northern half, while two smaller groups in the south have similar characteristics. The best portion consists of three tracts in which spring wells exist and the subsoil is a firm *mota*. One of these stretches eastwards from Sirsi, a second is a narrow strip running southwards from Sambhal towards Bahjoi, between the Sot and the *bhur* to the west, and the third comprises a few villages round Majhaura in the south-east. These tracts are the finest in the district, while of equally good quality are the villages round Sambhal itself, where soil of no great natural fertility has been worked up to a high state of excellence by careful and continuous cultivation by Baghbans. These lands are richly

manured with horn refuse and other fertilisers and regularly yield three crops in the year, maize being followed by vegetables and then by tobacco during the hot weather.

The *katehr* changes suddenly into the *bhur*, which comprises almost all the western half of the tahsil. The difference is very remarkable, a well wooded and thickly populated tract giving place to a dreary stretch of sandy country in which the only trees are to be seen in the vicinity of the few inhabited sites. In most places the level rises somewhat abruptly, but this is not always the case, for on the road from Sambhal to Anupshahr there is a very pronounced dip marking the commencement of the *bhur*. This tract consists of a succession of rolling dunes running generally parallel to one another north and south with somewhat firmer soil in the intervening troughs, the crest of each succeeding wave being slightly lower than the preceding one till the final ridge overlooking the Ganges valley is reached. At one time the river flowed close to this bank, and possibly the sandhills are due to the action of the wind, which has overlaid the substratum of clay with a thick layer of shifting sand. The drainage of the *bhur* is effected by numerous little flood channels known generically as *chhoiyas*, which generally run south-eastwards and eventually form a fairly continuous watercourse in the extreme south. The drainage system, however, is greatly complicated by the existence of numerous cross ridges, with the result that the surface water finds constant obstacles in its path, so that in wet years the *bhur* becomes hopelessly saturated, and a cycle of such unfavourable seasons causes protracted deterioration. A noteworthy feature of the *bhur* is the extraordinary extent of cultivation and the absence of untilled land, even the most unpromising *urani* or wind-borne *bhur* being scraped with the plough and sparsely sown with barley and *makh*. But, save where a few fields have been worked up to fertility round the village sites, the only good land lies in and about the *chhoiyas*, where it is enriched by the scanty deposits of clay. The worst *bhur* requires frequent periods of fallow and is often rendered sterile by the action of the wind, which leaves bare the hard *khapar*; but where the sandy layer is thick and when the rainfall is well distributed even if short the yield of *bayra* is surprising and it would seem that the hard clay substratum retains the moisture

so persistently that the long roots of the plant enable it to keep alive in a dry season. As is the case in many similar tracts, excessive rain is a greater evil than drought, for although wells cannot generally be made, in spite of the high water-level, the *kharif* is the important harvest and the *rabi* is always insignificant save in the depressions. A wet year inevitably means rust, if not saturation, and the latter involves the wholesale abandonment of the land for several years. Moreover land left fallow soon becomes covered with coarse grasses and *situ-aptan*, a plant half weed, half scrub, which is difficult to eradicate; and the value of fallow is very small, since good thatching-grass grows only in the villages close to the *khadir*.

Between the northern half of the *bhur* and the *kutehr* lies a very peculiar block of land, about 15 miles long and from three to four miles wide, known as the *udla*. It is practically free from sandhills and has an inferior gritty soil, while its most marked characteristic is the height of the water level, which is seldom more than eight feet from the surface, the water actually oozing out of the ground in wet years. It is almost flat, but has a very gentle fall to the south-east. The drainage cannot escape through the high *bhur* to the west and on the east it is held up by a wall of sand which runs from Niauli Rustampur northwards past Asmauli. To the south again it is blocked by a transverse ridge and consequently a series of wet years means general flooding, so that the soil throughout the *udla* becomes little better than a sponge. The only outlets are two *chhoiyas* one of which is a shallow and almost useless stream known as the Bhains which rises near Mandala Fatehpur and leads into the Sot, while the other is even more insignificant and starts near Seora. It has been suggested that much benefit would result from the construction of a drain through the *bhur* wall past Asmauli to the Sot; for the *udla* is far more valuable than the *bhur*, and its cultivation, carried on mainly by Jats and Tagas, is far less unstable. Large quantities of *chin* sugarcane are produced, and this is the staple crop, for the *rabi*, though superior to that of the *bhur*, is never of high quality except in dry years, when the saturation is less noticeable and injurious. Many of the proprietary communities are in prosperous circumstances the carts and cattle owned by the Jats being superior to any in Rohilkhand.

In spite of the constant fluctuations in the *bhur* tract the cultivated area of the tahsil is remarkably large. In 1874 the total was 227,514 acres and since that time there has been a marked increase, the figure in 1904-05, the year of settlement, being 257,002 acres or 85·6 per cent. of the whole, and even this has since been exceeded. It is obvious that no room remains for further extension of tillage, save perhaps in a few badly managed villages on the Budaun border and in the Sot valley. The barren area amounts to 16,432 acres or 5·47 per cent., and of this 3,637 are taken up by village sites and the like and 6,181 acres are under water, the rest being absolutely valueless. Groves occupy 5,178 acres and are very abundant in the *katehr*; while excluding the 5,629 acres of current fallow, there remain 15,798 acres of waste, which would assuredly be cultivated if it were of sufficient value to repay the cost of tillage. The irrigated area in the settlement year was only 1,932 acres, almost wholly supplied from wells, but this was an extraordinary season, owing to the early commencement and long duration of the winter rains, the average for the preceding ten years being 19,528 acres, while in 1899-1900 it rose to 55,589, a figure which shows what can be effected in an emergency. A few masonry wells are employed in the south-east and more are required, especially in the *bhur*; but in a dry year about half the *rabi* outside the *bhur* can be irrigated from the available sources. Tanks are rare, and only those at Sirsi, Rahtaul and Bhantal are of any size. The Sot is utilised for the crops in its valley, but the channel is too deep for the upland fields, though doubtless much might be achieved by the construction of a small canal taken from the river.

During the five years ending with 1904-05 the *kharif* harvest averaged 139,726 and the *rabi* 120,064 acres, while the double-cropped area, though it has largely increased, is seldom more than 8 per cent. of the net cultivation and the *zaid* harvest is almost insignificant, save for the tobacco crop of Sambhal and Sirsi. The chief autumn staples are *bajra*, which alone and in combination takes up 40·01 per cent. of the harvest, *jwar*, also alone and mixed, with 23·19; the pulses, *urd*, *mung* and *moth*, with 10·12, rice, almost invariably of the early variety, with 7·87, and cotton with 7·34 per cent. For the rest sugarcane occupies 4·15 and maize 3·9 per cent. other crops including garden produce the smaller millets

and the bean called *lobia*, the two last being extensively grown in the *bhur* soils. There has been a great decrease in the sugarcane area and this is due chiefly to the rise in the price of wheat, which occupies 65·01 per cent of the land sown with winter crops, apart from 16·2 per cent. under wheat mixed with gram or barley. The latter makes up 9 and gram alone 4·44, while the two in combination cover 3·2 per cent. of the area, the only other products of any note being garden crops, *masur* and oilseeds.

The chief cultivating castes of the tahsil are Ahars, Sheikhs, Chamars, Jats, Brahmans, Mahis, Rajputs, Turks and Khagis, all of whom cultivate more than 10,000 acres, while Gadariyas, Tagas, Banias, Pathans, Saiyids and Kahars occupy places of some prominence. Musalmans are found everywhere, but are most numerous around Sambhal and on the Amroha border. The *bhur* is chiefly tilled by Ahars and Khagis, and outside that circle the cultivation is usually of a high order and tenants are in a prosperous condition. At the recent settlement 12·68 per cent. of the area included in holdings was cultivated by proprietors, 8·85 per cent. being *sir*, 1·33 by ex-proprietary tenants, 53·59 by occupancy tenants and 31·81 per cent. by tenants-at-will, the remainder being rent-free. The occupancy area is very large and exhibited a marked increase during the past thirty years. Rents were paid in cash save in the case of 27,823 acres, most of which lies in the *bhur* and *udla* tracts. In grain-rented villages the custom varies considerably, but as a rule *kankut* or appraisement prevails in the *kharif* and *batai* or division of the garnered crop at the spring harvest; the landlord generally taking half, in addition to certain allowances for expenses. The area has decreased of late, though newly broken land is still leased on this system. The average cash rate for the tahsil was Rs. 4·03 per acre, as compared with Rs. 3·14 in 1874. Mahis paid as much as Rs. 5·02, while the rate for Ahars was only Rs. 2·61; but there is a very great difference between the various tracts in this respect. The average occupancy rental was Rs. 3·65 and that of tenants-at-will Rs. 4·74, figures which show increases of 11·2 and 60·6 per cent. respectively in the course of thirty years. The increase is fairly recent and may be assigned to the rise in prices and the strong demand for cotton which has made great strides during the past decade.

The revenue demand at successive settlements, together with the present amount and its incidence, will be found in the appendix.* There are 539 *mauzas* or villages, and these at settlement comprised 1,757 *mahals*, exclusive of a very large number of *mills*, both resumed and revenue-free, which aggregated 34,115 acres and averaged less than three acres apiece. Single proprietors held 501 *mahals*, 968 were joint *samindari*, 85 were perfect and 190 imperfect *pattidari*, while 12 were *bhuyachira*. Banias hold 20·4 per cent. of the area, and next come Rajputs with 16·3, Sheikhs with 15·3, Saiyids with 10·2, Jats with 7·6, Pathans with 7, Brahmans with 6·9, Ahars with 5·2, Tagas with 2·8 and Khattris with 2 per cent. The Banias and Khattris have greatly improved their position, while the Jats and Brahmans have also done well, but all the rest have lost ground especially Rajputs, Pathans and Saiyids. The chief Bania families are those of Mahmudpur and Bahjoi, Sham Sundar Lal, Dwarka Prasad, Durga Prasad and Mukand Ram of Sambhal and Ram Kali, a lady of Chandausi. Of the Rajputs the most important are the Gaurs of the north-east and the Bargujars of Narauli and the south-eastern *kotehr*, while those of Gawan in Budaun hold a number of villages on the southern border. The leading Brahmans are the Misras of Sambhal. The Khokhar Chaudhris of that town are Musalman Rajputs and own a considerable property. Other important landowners are the Jats of the *udla* tract and the villages south of Sirsi, the leading family being that of Lakhauri Jalalpur; the Tagas of Satupura Arifpur in the *udla*; the Ahars of Kasauli and Bhiraoti; the Kayasths of Hazratnagar Garhi, and the decayed Saiyid community of Sirsi. The old family of Majhaura is in very reduced circumstances, as already noted in chapter III.

While there has been a great and almost constant increase in the population during the last fifty years, the present density, averaging 524 to the square mile, is considerably less than in the other tahsils excepting Hasanpur and Thakurdwara. From 213,758 in 1853 the total fell to 206,047 in 1865, but afterwards rose to 226,790 in 1872 and to 248,107 in 1881. It then dropped again in 1891 to 245,619 and subsequently remained stationary, for at the next census the number of inhabitants was 245 886 of whom

116,068 were females, the former figure including 157,595 Hindus, 85,870 Musalmans, 1,223 Christians, 941 Aryas, 256 Jams and one Sikh. The Hindu population included 36,672 Chamars, 15,739 Jats, 14,165 Ahars, 12,013 Khagis and 10,287 Brahmans. Next in order came Mahis, Muraos, Baghbans and Kachhis, with a combined total of 9,963, Rajputs with 8,671, of whom 2,969 were Chauhans, 1,230 Bargujars, 1,016 Katehrias, the rest being mainly Gauris, Gautams, Tomars, Bais, Surajbansis and Rathors, Kahars with 5,902 and Banias with 5,829, the remaining castes with more than 2,000 members being Gadariyas, Bhangis, Kumhars, Ahirs, Nais, Pasis and Koris. Among the Musalmans were 29,380 Sheikhs, 8,734 Pathans, 7,323 Barhais, 4,682 Nau-Mushims, 4,088 Julahas and 4,047 Saiyids, while Nais, Lohars, Mughals, Faqirs, Qassabs and Telis constituted the bulk of the remainder.

The tahsil is mainly agricultural in character, and outside the towns there are no industrial occupations of any importance whatever. The census returns show that 62 per cent. of the people directly depended on cultivation, while the actual agricultural population is considerably larger. The supply of food and drink affords employment to 57, the manufacture and sale of textile fabrics to 55, personal and domestic service to 43 and general labour to 41 per cent. There is a fair amount of trade between Sambhal and Moradabad on the north and Chandausi on the south-east, while Bahjoi possesses some commercial significance owing to its position on the railway and Rampura is an important cattle-market. The numerous markets of the tahsil, as well as the fairs, schools and post-offices, are shown in the appendix. The town of Sambhal, which is the seat of the tahsildar, the munsif, the sub-registrar and the ordinary subdivisional staff, together with Solah Sarai, is by far the largest place in the tahsil, and though Sirsi is a fair-sized town there are very few villages of any importance, the chief being Bahjoi, Hazratnagar Garhi, Fatehpur Shamsi, Majhauila and Asmauli.

The only line of railway in the tahsil is that from Chandausi to Aligarh, which has a station at Bahjoi and serves the extreme south. Sambhal is connected by a metalled road from Moradabad, passing through Sirsi whence an unmetalled branch leads to Bilari but other metalled roads are badly needed especially from Sambhal to

Chandausi. Unmetalled roads radiate from Sambhal to Amroha on the north, to Hasanpur on the north-west, to Anupshahr on the south-west, to Bahjoi and Islamnagar on the south and to Chandausi on the south-east. The only other roads are those from Chandausi to Sadatbari and Anupshahr. The roads in the *bhur* are very inferior and their upkeep is always an expensive matter.

The tahsil forms a subdivision in the charge of a joint magistrate or a full-powered deputy collector, while the original civil jurisdiction is vested in the munsif of Sambhal. There is a bench of honorary magistrates at Sambhal for the trial of petty cases occurring within municipal limits. For the purposes of police administration the area is divided between the circles of Sambhal, Asmauli and Bahjoi, save for a few villages belonging to the Mainather *thana* in the north-east corner.

SARKARA, *Tahsil* MORADABAD.

An agricultural village situated in $28^{\circ} 53' N.$ and $78^{\circ} 54' E.$, at a distance of little more than a mile from the Kosi in the east of the tahsil and eight miles east-north-east from Moradabad. It lies off the road and is approachable only by means of rough tracks from Mundha, Dalpatpur station and elsewhere. The population in 1901 numbered 1,823 persons, including 846 Hindus, 806 Musalmans and 171 others. There is a large market held here twice a week, and a cattle fair takes place simultaneously. The village possesses an upper primary school and a small school for girls. At the commencement of British rule Sarkara was the capital of a pargana, which had been formed out of the old Chaupala or Moradabad pargana of Akbar's day. The village, which is bounded on the north by the Bahalla river, has an area of 1,195 acres and is assessed at Rs. 1,720, though 254 acres in the northern portion are revenue-free. The owners are Rajputs, Banias and Turks.

SEONDARA, *Tahsil* BILARI.

The village of Seondara was for a time the headquarters of the tahsil and has recently been shorn of its importance by the abolition of the police station. It is still, however, a large place, though the population dropped from 3 724 in 1881 to 3 484 in 1891 and at the census of 1901 to 2 916 of whom 779 were Musalmans. The place

stands in $28^{\circ} 33' N.$ and $78^{\circ} 52' E.$, some six miles south-east from Bilari and 19 from Moradabad, at the junction of several unmetalled roads leading to Saifni in Rampur on the north-east, to Rith and Shahabad on the south-east, to Bisauli in Budaun on the south, to Chandausi on the south-west and to Bilari on the north-west. Owing to its position it is a bazar of some local importance and markets are held here twice a week. Seondara possesses a post-office, an upper primary school and a cattle-pound. It is the home of Chaudhri Sundar Singh, the chief of the Ahars in this tahsil. He is the principal owner of the village, which has an area of 1,394 acres and is assessed at Rs. 3,335.

SIRSI, *Tahsil* SAMBHAL.

The old and somewhat decayed town of Sirsi is said to have been founded by a Saiyid saint named Makhdum Shah, whose tomb is still in existence and is much venerated. It had acquired some importance in the days of Akbar, when it was the capital of a paigana. At the present time it is the residence of a very large and generally impoverished community of Saiyids, and in the extensive lands which surround the town are hundreds of small properties known as *mukhs*, most of which have several co-sharers. The Saiyids, however, have lost much of their ancestral property, which has been sold to strangers, though they retain the greater part of Sirsi itself.

The town stands in $28^{\circ} 38' N.$ and $78^{\circ} 39' E.$, on the metalled road from Moradabad to Sambhal, some 17 miles from the former and six miles north-east from the tahsil headquarters. A branch road takes off from the north of the site and leads eastwards to Bilari. There are four *muhallas*, known as Puriwarian, Chaudhrian, Gunauri and Sarai Siddiq. The population of the place dropped from 5,549 in 1853 to 5,147 in 1865, but subsequently rose to 5,607 in 1872, to 5,947 in 1881 and to 6,092 ten years later. In 1901, however, it was only 5,894, including 3,888 Musalmans, chiefly Saiyids and Sheikhs, 1,966 Hindus and 40 others. The place possesses a post-office, a cattle-pound, an upper primary school and a small school for girls. Markets are held here weekly and the bazar is one of the most important in the tahsil though the trade is inferior to that of Sambhal and Bahjor.

The inhabited site has been administered under Act XX of 1856 since 1859. It contained 2,022 houses in 1909 and of these 989 were assessed, the house-tax yielding Rs. 1,470, which gave an incidence of Re. 1-7-10 per assessed house and Re. 0-4-0 per head of population. The total income for that and the two preceding years averaged Rs. 1,715, including the initial balance, while the annual expenditure for the same period was Rs. 1,545. Of the latter Rs. 761 were devoted to the upkeep of the town *chaukidars*, Rs. 517 to the maintenance of a staff of sweepers and Rs. 132 to minor works of improvement. The town site forms but a small portion of the *mauza* of Sirsi, the latter being no less than 3,915 acres in extent and assessed to a revenue of Rs. 7,280.

SOLAH SARAI, *vide* SAMBHAL.

SURJANNAGAR, *Tahsil* THAKURDWARA.

A large village in the extreme north-west of the tahsil, situated on the left bank of the Phika in 29° 14' N. and 78° 43' E., at a distance of 31 miles from Moradabad and ten miles from Thakurdwara. An unmetalled road connects it with the latter, continuing to Seohara in Bijnor, while another goes south from the village to Dilari. Some years ago the Phika effected its junction with the Ramganga at this point, but the westerly recession of the latter stream has moved the confluence to a spot some five miles to the south-west. The village derives its name from Surjan Singh, a relative of Mahendra Singh, the Katehria chieftain who founded Thakurdwara in the reign of Muhammad Shah. It possesses an upper primary school and a cattle-pound, while markets of purely local importance are held weekly. The population numbered 3,074 souls in 1881, but dropped to 3,023 ten years and later in 1901 was 2,857, including 733 Musalmans and a large community of Chauhans. The village has an area of 1,896 acres and the revenue demand of Rs. 3,440 is paid by Rajputs and Bishnois.

THAKURDWARA, *Tahsil* THAKURDWARA.

The town of Thakurdwara stands in the north of the tahsil to which it gives its name in 29° 12' N and 78° 52' E at a distance

of less than two miles from the Naini Tal boundary and 27 miles from Moradabad. It is connected with the latter by two unmetalled roads, one of which runs almost due south, while the other leads through Dilari to Mughalpur, there joining the Hardwar road. A third passes through the centre of the town, from Kashipur on the east to Surjannagar on the north-west.

The place is said to have been founded by a Katehria Raja named Mahendra Singh in the days of Muhammad Shah. The Katehrias were ejected by the Rohillas and the place came into the possession of Dunde Khan, whose son, Fateh-ullah Khan, built the southern portion of the town called Fatehullahganj and also the northern quarter of Jamnawala, named after a slave-girl. Thakurdwara was plundered in 1805 by Amir Khan Pindari, but no serious damage was done. During the 19th century the town shared in the vicissitudes of fortune which befell the tahsil, but after the Mutiny it grew rapidly. The population rose from below 5,000 in 1872 to 6,511 in 1881 and to 6,688 in 1891. At the census of 1901, however, a marked decline was observed, the number of inhabitants being 6,111, of whom 2,246 were Hindus, 3,798 Musalmans, mainly Pathans and Chhipis, and 67 of other religions, Christians, Aryas, and Sikhs.

Owing to its situation the town has never been a trade centre of any importance and the markets held twice a week in Fatehullahganj are merely local gatherings. A considerable fair takes place in Thakurdwara during the Dasehra festival, while another is held in Baisakh at Fatehullahganj in honour of Saiyid Salar Masaud. The only manufacture of any note is that of cotton cloth and prints. In addition to the tahsil buildings the town possesses a registration office, a police station, a dispensary, an inspection bungalow, a post-office, a cattle-pound, a middle vernacular school, a lower primary school and a small school for girls, while there is also an aided school in Fatehullahganj.

Since 1859 the inhabited site has been administered under Act XX of 1856. It contained 1,672 houses in 1908 and of these 1,314 were assessed, the tax yielding Rs. 1,804, which gave an incidence of Re. 1-6-0 per assessed house and Re. 0-4-9 per head of population. Including the opening balance and other sources the average total receipts for the three years ending with 1908 were

Rs. 2,103, while the annual expenditure for the same period was identically the same and included Rs. 1,076 for the upkeep of the town *chaukidars*, Rs. 442 for the conservancy staff and Rs. 431 for local works of improvement. The *mauza* of Thakurdwara is 1,729 acres in extent and is assessed at Rs. 2,150, the proprietors being the Banias Sahu Ram Ratan and Ram Ballabh Saran.

THAKURDWARA Tahsil.

This tahsil, made up of portions of the old parganas of Islampur Bahra, Seohara and Mughalpur, forms the northernmost subdivision of the district and is bounded on the west by Amroha, on the south and east by Moradabad, on the north-west by Bijnor and on the north and north-east by the Kashipur pargana of Naini Tal. The western and eastern boundaries are purely conventional, but roughly they follow the courses of the Ramganga and Dhela rivers to within a short distance of their junction. The total area is 153,768 acres or 240.26 square miles, the tahsil being the smallest in the district, with a maximum length of 22 miles from north to south and an extreme breadth of 16 miles.

The western portion of the tahsil lies in the valley of the Ramganga, a river which is subject to continual changes. At one time it entered the tahsil at Surjannagar, but now it flows several miles to the west of that village. The valley is fairly broad and its eastern limit is clearly marked by a high bank which indicates the range of recent fluvial action. The soil is very fertile, save in the immediate vicinity of the river, but good land is always apt to be spoiled by floods, which at the same time often leave a rich deposit of silt on what was formerly useless sand. In favourable years the *rabi* is magnificent but there is always a large amount of waste, which is far less valuable than that of the Moradabad tahsil on account of its relative inaccessibility.

The Ramganga is fed by several streams, of which the largest is the Phika, flowing past Surjannagar in the extreme north. Then comes the Ropi, which is joined by the Khaha, the Kawakhar and the Jabdi before it falls into the main river near Rentha. These are Tarai streams and drain the northern uplands of the tahsil as also do the Kurka and its affluent the Lapkana, which unites with the Ramganga near Gakharpur. The lowlands in the

south are drained by the Damdama, which joins the Dhela near Moradabad, and the latter also receives a considerable volume of water from the Dhandi in the north-east.

There is a small and unimportant strip of alluvial land along the Dhela, but this rapidly gives place to the lowlands, which embrace all the south of the tahsil and extend northwards along the Ramganga and the Dhela, stretching inland from the latter river as far as the Kurka. The boundary roughly follows that stream up to Renthia and then turns north to Surjannagar, the lowlands on the west side forming as it were an intermediate shelf between the *khodir* and the upland plateau. The lowland tract is very fertile, having a stiff loam and clay soil with little sand. The loam can be irrigated with ease from earthen wells and produces excellent crops of sugarcane and wheat; but the clay is more rice land, and occurs in large patches known locally as *jhudas*. In these irrigation is unobtainable and the crop, usually rice of an inferior description, depends solely on the rainfall and is consequently precarious. The uplands, comprising the centre and north of the tahsil, are distinctly inferior. The southern portion, between the Kurka and Lapkana rivers, is called the Bajjar Patti and is the worst part of the tahsil, having a poor sandy soil, almost entirely deficient in means of irrigation. Elsewhere the soil is either clay or a light loam, in which wells are difficult to sink. The northern villages being particularly poor and full of *kair* scrub jungle, which affords cover to large herds of antelope. Large areas, however, have been reclaimed of late years, to the great improvement of the tract.

The tahsil is less highly cultivated than those to the south and west. In 1872 the area under the plough was 101,496 acres, and since that time there has been some improvement, the average for the decade ending with 1893-94 being 107,159 acres, while in the next ten years it was 106,013 acres, though the decrease was due to the drop in 1896-97. In 1903-04, the year of settlement, there was again a decline, owing to the lateness of the monsoon, for the area under cultivation was 106,818 acres or 69.4 per cent. of the total. The barren area was 15,546 acres, but this included 1,936 occupied by sites and buildings, as well as 6,658 acres under water groves covered 1,243 acres which gives a very low proportion and there were 4,954 of t fallow This left

25,207 acres of so-called culturable waste, or nearly 16·5 per cent. of the whole consisting principally of unreclaimed jungle and grass lands. The irrigated area was 7,037 acres, of which 4,192 were watered from wells, but the figure is below the normal owing to the abundance of the winter rains. In most years, however, irrigation is required only for the sugarcane, though, when necessary, wells can be sunk in most parts of the lowlands and in several upland villages. The Kurka and Lapkana are extensively utilised, while the Dhela too is dammed at Kalyanpur just below its junction with the Dhandi. Where the landholders maintain the dams, a water-rate, varying from three to six annas an acre, is charged, but this rate has in some instances led to disputes and the subsequent abandonment of the dams: a result which generally attended the conversion of the old grain rents into cash.

During the five years ending with 1903-04 the *kharif* harvest averaged 76,994 and the *rabi* 50,247 acres, while on an average some 25,000 acres bore a double crop, the increase in this direction being very marked during the past thirty years, probably another result of the commutation of rents. The *zaid* harvest is quite unimportant and seldom exceeds 1,000 acres. Of the *kharif* staples rice covers 57·83 per cent. of the area sown, but most of it is of the early variety. Next comes sugarcane with 11·53 per cent.—a higher proportion than in any other tahsil. The people depend largely on this crop, the produce of which is sold either to manufacturers of Moradabad and Rampur or else is carried to the local markets of Kashipur, Jaspur and Kanth. Other products are maize, taking up 9·11 per cent. of the harvest, cotton with 6·06, the autumn pulses with 5·05, *bajra* with 4·99 and *juar* with 2·16 per cent., both the last being mixed with *arhar* and cotton. In the *rabi* wheat occupies 44·41 per cent. of the area sown, exclusive of 24 per cent. under wheat in combination with gram or barley. The former of these makes up 12·76 and barley 2·88, while the two together account for an additional 6·35 per cent. Garden crops, oilseeds and *masur* constitute the bulk of the remainder, the area under *masur* being as a rule about 9 per cent. of the total.

The chief cultivating are Sheikhs the name usually adopted by the Mulas or Nau Mushims, in the south and Chauhans

in the rest of the tahsil, these two together holding about half the total area. The others consist mainly of Jats, Chamars, Mahis or Baghbans, Ahirs, Ahars, Rajputs and Brahmans. The Ahars reside for the most part in the villages by the Dhela to the south-east of Thakurdwara, while Bishnois and Tagas are fairly numerous in the north-west. At the time of the settlement 12·05 per cent. of the area included in holdings was cultivated by proprietors, 8·46 per cent. being *sir*. Occupancy tenants held 49·78, tenants-at-will 36·65 and ex-proprietary tenants, 7·7 per cent., the small remainder being rent-free. The occupancy area had decreased somewhat in the course of the preceding settlement, but this is not surprising in a tract which contains so much precarious land. The most noticeable feature of the tahsil is the large area still under grain rents, amounting in 1903-04 to 44,104 acres or 45·82 per cent. of the whole tenant-held area. Up to 1860 cash rents were almost unknown, but although commutations were effected in large numbers between that date and 1876, the process has since been arrested. The tenants prefer the system of grain rents in precarious holdings and the landlords regard it with equal favour because of the admitted profits, while as a rule the cash rents demanded on conversion are considered less favourable by the tenants than *batai* or division of the garnered crop. The share taken by the landlord varies according to circumstances. Sometimes, when the tenant is a *padhan* or headman or is a relative or else an ex-proprietor, it is only one-fourth, but this is rare. One-third is a common rate for old occupancy tenants and for the forest villages in which cultivators are difficult to obtain. Two-fifths is the most usual rate, and one-half is exacted only from tenants-at-will and is considered very severe, especially as in all cases the tenant has in addition to pay an additional share for the landlord's expenses and the village servants. Cash rents are either assessed on the holding or else are specially fixed for sugarcane, cotton, maize and *guar* grown for fodder. The latter vary with the class of soil, the cane rate being usually about Rs. 15 per acre and somewhat lower in the alluvial lands, where the outturn is less rich if equally abundant; while cotton ordinarily pays half the amount exacted for sugarcane. Ordinary cash rates at the settlement averaged Rs. 4·06 per acre for occupancy and Rs. 5·38 for other tenants both figures showing

a great advance on those of the former settlement, when they were Rs. 3·58 and Rs. 3·83 respectively. The general cash rental for the whole tahsil was Rs. 4·36, there was little difference between the rates paid by various castes, save that Chamars and low caste Musalmans pay somewhat more than the others.

The fiscal history of the tahsil has been told in chapter IV and the results of successive assessments, together with the present revenue demand and its incidence, will be found in the appendix.* The total is apt to vary from time to time, by reason of the numerous alluvial *mahals* on the Ramganga, these being settled in the usual manner for five years only. The tahsil contains 328 villages and at settlement these were divided into 977 *mahals*, excluding a number of *milks* or separate properties comprised in *mahals*. Of the total 265 were owned by single proprietors, 623 were joint *zamindari*, 34 were held in perfect and 52 in imperfect *pattidari*, and three small *mahals* were *bhaiyachara*. Of the various proprietary castes Banias hold 24·73 per cent. of the tahsil; and next come Chauhans with 15·93, Sheikhs with 9·8, Jats with 7·09, Rajputs with 6·97, Pathans with 5·69, Bishnois with 5·49, Sanyids with 4·64, Kayasths with 4·42, Brahmans with 4·13, Ahars with 3·77 and Khatris with 3·63 per cent. The first and the last have made rapid headway, but all the others have lost ground, notably the Brahmans and the Chauhans. The resident landowners include few persons of any note and all the large estates are owned by families living at Moradabad, Rampur and elsewhere. The chief property is that held by the descendants of Baij Nath, who figures prominently in the history of the tahsil, others include the Chaudhris of Kanth, Munshi Mazhar Hasan, Sheikh Rahmat-ullah and Qazi Imdad Husain, all of whom have found mention in chapter III.

The tahsil is considerably more backward than the rest of the district excepting Hasanpur, and consequently the density of population is relatively low, averaging 487 per square mile at the last census. The total rose from 101,887 in 1853 to 104,428 in 1865 and to 112,913 in 1872. It then dropped to 109,596 in 1881, but rose again to 121,174 in 1891, though at the census of 1901 a decline was once more observed, the number of inhabitants being 116,814, of whom 54,640 were females. Classified by religions

* Appendix, tables IX and X

there were 74,938 Hindus, 41,527 Musalmans, 161 Christians, 156 Aryas and 32 Sikhs. Among the Hindus the lead was taken in 1901 by Rajputs with a total of 13,747 persons, but this included 8,134 Chauhans, who are not Rajputs at all, but cultivators of a low social status. There were 1,973 Katehrias, 1,657 Bargujars, 916 Panwars and a considerable number of Tomars among those who are reckoned true Chattris. Next in order came Chamars with 13,263, Jats with 13,028, Malis, Muraos and Kachhis with 10,080, and Bhangis with 3,377, the only other castes with more than 2,000 representatives being Brahmans and Ahars. Of the Musalmans 21,543, or more than half the entire number, were Sheikhs, the great majority of whom were Siddiqis and the rest Qurreshis, Ansaris and Abbasis. No other caste is of much importance, Telis numbering 2,312, while Faqirs, Rajputs, Nau-Muslims and Julahas are found in fair strength.

About 60 per cent. of the inhabitants are directly dependent on cultivation and the actual agricultural population is somewhat larger. There is a fair amount of cotton-weaving, which affords employment to some 9.6 per cent., but apart from this the manufactures of the tahsil are quite insignificant, personal service, general labour and the supply of food and drink accounting for more than 16 per cent. of the total. There are 263 towns and villages in the tahsil, but the only place of any importance is Thakurdwara itself. A few villages, such as Surjannagar, Dilari, Mustafabad and Faridnagar, have large populations, but these are purely agricultural places. The local markets are shown in the appendix, where also will be found lists of the fairs, schools, post-offices and ferries of the tahsil.

Means of communication are poor, for the tract possesses neither railway nor metalled road within its limits. Along the eastern boundary, however, runs the metre-gauge line from Moradabad to Ramnagar and the stations of Pipalsana, Daulpuri and Aliganj are within easy reach. The main line of the Oudh and Rohilkhand Railway runs not far from the western borders but access is rendered difficult by reason of the Ramganga. Unmetalled roads run from Thakurdwara to Moradabad, with a branch to Aliganj to Dilari and Mughalpur to Kanth and Amroha, to Surjannagar and to Kashipur. From Surjannagar a

a similar road leads to Dilari, crossing the Kanth road at Karanpur.

The tahsildar, the sub-registrar and the usual staff are stationed at Thakurdwara, and for the purposes of police administration the area is divided between the circles of the Thakurdwara and Dilari stations. In criminal and revenue matters the tahsil forms a subdivision in the charge of a full-powered officer on the district staff, and the original civil jurisdiction is vested in the munsif of Moradabad.

TIGRI, *Tahsil* HASANPUR.

The village of Tigrī stands in $28^{\circ} 49' N.$ and $78^{\circ} 9' E.$, on the bank of the Ganges, close to the point where the main road from Moradabad to Meerut crosses to Garhmukhtesar by the bridge of boats, at a distance of 38 miles west from the district headquarters and 13 miles north-west from Hasanpur, with which it is connected by an unmetalled road leading through the *khadir* past Gangacholi. The place itself is of small size, containing 1,172 inhabitants at the last census, but it seems to have long possessed some importance as commanding a frequented crossing. It was the capital of a pargana, known as Tigrī or Kachh, at least as early as the days of Akbar, and it has for centuries been known as the scene of a great bathing-fair, held when the moon is full in Kartik, simultaneously with the more celebrated assemblage on the western bank. There is a police station here, as well as a post-office, a cattle-pound, a *sarai* and a lower primary school. In the days before the railway was constructed there was a dak bungalow by the roadside. The village has an area of 1,884 acres, of which less than half is under cultivation, and is held in revenue-free tenure by the Tagas.

UJHARI, *Tahsil* HASANPUR.

This large village stands in $28^{\circ} 40' N.$ and $78^{\circ} 21' E.$, at a distance of six miles south-east from Hasanpur on the unmetalled road leading to Rajghera-Salempur. It is an old Musalman settlement, which in former days was the capital of a pargana, though otherwise its history is unimportant. To the west of the site is an *idgah* and the tomb of a saint named Daud Shah the anniversary of whose death is celebrated by a large throng of people while

in the village is a mosque dating from the time of Akbar. Ujhar is mainly inhabited by Musalman Tagas, who are known as Chaudhris and hold a considerable property in the neighbourhood. The place is the scene of a weekly market and possesses a post-office and a large upper primary school. The population fell from 3,217 in 1881 to 3,002 souls in 1901, of whom 2,347 were Musalmans. The village is 1,136 acres in extent and is assessed at Rs. 1,205, the chief proprietor being Chaudhri Asad-ullah Khan.

UMRI, *Tahsil* AMROHA.

This large agricultural village is situated near the northern boundary of the tahsil, in $29^{\circ}2'N.$ and $78^{\circ}34'E.$, on an unmetalled road from Amroha to Kanth, about half a mile north of its junction with that from Moradabad to Bijner, some eleven miles north-east from Amroha and eighteen miles from the district headquarters. The population numbered 3,007 souls in 1881 and has since increased rapidly; aggregating 3,423 in 1891 and at the 1901 census 4,184, of whom 3,854 were Musalmans. The latter include a very large community of Sheikhs, who own Umri and other villages in this neighbourhood. They retain most of the cultivation in their own hands and irrigate their fields by means of an elaborate system of channels leading from a dam on the Gangan, which flows about a mile to the west of the village. Umri possesses a post-office and an upper primary school, while markets are held here weekly. The village has an area of 698 acres, of which a small portion is revenue-free, the rest being assessed at Rs. 1,287.

Gazetteer of Moradabad.

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APPENDIX

GAZETTEER OF MORADABAD.

APPENDIX.

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APPENDIX.

1	2	3	4	5	6	7	8	9	10	11	12	13
M adabad ..	245,369	129,291	116,078	134,270	72,001	62,269	108,564	55,937	52,627	2,535	1,353	1,182
Thakurdwara .	116,814	62,174	54,640	74,938	89,990	34,948	41,527	22,001	19,526	349	183	166
Bhleri ...	216,340	115,782	100,558	154,521	82,888	71,633	60,267	32,064	28,203	1,552	830	722
Sambhal ...	245,886	129,818	116,068	157,595	84,294	73,301	85,870	44,213	41,657	2,421	1,311	1,110
Amreha ...	206,564	107,906	98,658	120,235	64,569	55,666	84,203	42,204	41,999	2,126	1,133	993
Hasanpur ...	161,020	80,263	74,767	119,700	64,546	55,154	40,312	21,158	19,154	1,008	549	459
District Total .	1,191,993	681,224	560,769	761,259	408,288	352,971	420,743	217,577	203,166	9,991	5,359	4,632

Moradabad District.

TABLE II.—Population by Thanas, 1901.

Thana.	Total.			Hindus.			Musalmans.			Others.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Per- sons.	Males.	Fe- males.
I	2	3	4	5	6	7	8	9	10	11	12	13
Moradabad	117,034	61,215	55,819	62,998	33,534	29,464	52,018	26,608	25,410	2,018	1,073	945
Mughalpur	85,477	18,284	17,193	14,576	7,765	6,821	20,669	10,408	10,261	232	121	111
Mundha	50,550	27,193	28,357	30,906	16,878	14,028	19,394	10,179	9,215	250	186	114
Manpur	50,061	26,852	23,209	30,152	16,210	13,942	19,846	10,504	9,242	63	38	25
Thakurdwara	57,009	30,359	26,650	40,988	21,812	19,176	15,753	8,402	7,351	268	145	123
Dilari	69,805	31,812	27,993	33,950	18,176	15,774	25,774	13,599	12,175	81	57	44
Chandausi	89,511	47,872	41,639	69,013	36,859	32,154	19,744	10,608	9,136	754	405	349
Mananther	49,961	26,616	23,345	32,089	17,141	14,948	17,626	9,342	8,284	246	133	113
Seondara	55,564	29,965	25,599	45,931	24,788	21,143	9,296	5,006	4,290	337	171	166
Kundarkhi	37,455	19,772	17,683	19,811	10,610	9,201	17,384	9,016	8,368	260	146	114
Sambhal	111,556	57,909	53,647	58,856	31,377	27,479	51,466	25,874	25,592	1,234	658	576
Amanuli	60,648	32,459	28,189	38,212	20,478	17,734	21,915	11,693	10,222	521	288	233
Bahjoi	54,953	29,492	25,460	46,718	25,083	21,685	7,614	4,070	3,544	620	339	281
Amroha	135,125	70,163	64,972	73,081	39,389	33,692	60,409	29,888	30,521	1,635	876	759
Chhajlait	66,265	34,952	31,313	44,278	23,650	20,626	21,524	11,060	10,464	463	242	221
Hasanpur	61,084	32,474	28,610	44,055	23,581	20,474	16,746	8,744	8,002	283	149	134
Bachhraon	49,118	26,219	22,899	34,444	18,533	15,911	14,382	7,523	6,860	292	164	128
Tigri	9,265	5,128	4,137	7,854	4,298	3,556	1,388	794	544	73	36	37
Kaura	41,563	22,498	19,056	33,347	18,136	15,211	7,845	4,160	3,685	361	202	159

TABLE III.—*Vital Statistics.*

Births			Deaths			
Males	Females	Rate per 1,000	Total	Males.	Females	Rate per 1,000.
3	4	5	6	7	8	6
28,544	21,771	38.42	32,014	16,827	15,187	27.14
28,422	26,245	46.35	41,714	21,994	19,720	35.37
31,204	29,341	51.33	43,826	23,377	20,449	37.16
29,910	27,699	48.85	57,415	30,966	26,449	48.68
28,645	26,832	47.04	44,358	24,062	20,296	37.61
24,670	23,334	40.70	52,827	28,368	24,459	44.79
21,261	19,700	34.73	50,941	26,363	24,578	43.19
16,986	25,355	44.38	39,531	20,958	18,593	33.53
12,216	22,833	52.61	40,235	21,341	18,894	34.11
16,877	24,659	43.54	40,037	20,745	19,292	33.95*
10,810	28,950	50.13	43,553	22,738	20,765	36.54
13,344	31,862	54.28	42,004	21,936	20,068	35.24
12,860	30,571	52.79	47,102	24,500	22,602	39.51
15,029	32,747	56.86	37,517	18,861	18,656	31.47
11,010	28,723	50.11	50,057	24,962	25,095	41.99
12,373	29,893	52.24	48,790	24,202	24,588	40.93
11,450	29,034	50.74	63,435	30,988	32,547	53.26

Madagascar District

TABLE IV.—Deaths according to cause

Year	Total deaths from			
	All causes.	Plague.	Cholera.	Small-pox.
1	2	3	4	5
891	32,014	...	30	512
892	41,714	.	1,400	245
893	43,826	.	32	21
894	57,415	.	222	34
895	44,358	.	271	10
896	52,827	.	3,888	800
897	50,941	.	1,030	2,280
898	39,551	.	16	59
899	40,235	.	58	54
900	40,037	.	2,526	26
901	43,553	...	474	21
902	42,004	...	503	331
903	47,102	2	76	2,020
904	37,517	180	9	78
905	50,057	6,462	27	32
906	48,740	2,629	1,066	436
907	63,485	13,629	123	673
908	...			
909	...			
910	...			
911	...			
912	...			
913	...			
914	...			
915	...			
916	...			
917	...			
918	...			
919	...			
920	...			

APPENDIX

1	2	3	4	5	6	7	8	9	10	11	12
Moradabad	201,148	24,575	31,551	10,504	1,240	3,956	..	5,308	131,518	142,022	45,369
Thakurdwara ..	153,768	18,546	31,404	7,063	..	4,192	-	2,871	99,755	106,818	21,032
Bari ..	213,061	13,809	19,373	8,164	..	7,238	..	926	171,715	179,379	22,900
Sambhal ..	300,039	16,432	26,605	1,932	..	1,860	..	72	255,070	257,002	20,675
Aunroba ..	245,499	16,795	26,090	8,347	..	7,857	..	490	194,267	202,614	17,543
Hasanpur ..	320,733	26,360	101,322	3,812	..	3,722	.	30	189,239	193,051	15,212
Total ..	1,434,248	113,517	239,345	39,822	1,240	28,825	..	9,757	1,041,564	1,081,386	112,731

* Year of Settlement.

Moradabad District

Kharif.

Total.	Rice.	Bajra alone and mixed.	Juar alone and mixed.	Sugar-cane.	Maize	Cotton alone and mixed.
99,431	54,289	10,518	7,018	7,371	7,304	3,796
98,855	52,762	11,722	9,285	6,441	5,172	3,714
100,041	51,439	11,934	8,883	8,233	6,737	5,027
102,114	47,170	12,255	8,907	9,481	9,665	6,088
94,075	45,283	12,182	9,126	4,657	9,530	6,206
98,615	48,692	11,404	9,003	6,478	8,615	6,425
90,006	35,397	17,893	8,443	6,789	5,030	3,489

Rabi.

Total	Wheat alone	Wheat mixed	Barley alone	Gram alone.	Bailey and Gram.
85,969	31,281	17,072	3,934	11,800	13,774
78,582	33,203	17,634	2,785	6,645	11,261
56,120	32,229	11,030	2,233	2,063	6,052
91,189	39,741	16,303	3,036	15,100	9,378
86,911	39,261	17,714	2,405	12,562	7,743
92,057	47,349	15,867	3,210	8,784	10,950

Year.

1895.

1895	..
1896	..
1897	..
1898	..
1899	..
1900	..
1901	..
1902	..
1903	..
1904	..
1905	..
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1908	..
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1924	..
1925	..
1926	..
1927	..

Nasir

1305	55,251	18,731	14,904	1,955	8,693	5,282	81,593	53,007	1,539	694	2,413	6,406	3,594
1306	46,013	17,384	14,678	1,307	5,759	3,057	81,961	52,463	1,807	1,257	9,115	5,051	4,520
1307	35,149	19,334	10,090	1,437	763	1,800	77,579	50,983	1,504	1,345	9,444	6,090	3,961
808*	"	"	"	"	"	"	81,022	47,842	2,875	1,276	97,14	8,417	4,135
1309	54,852	21,982	11,485	1,377	9,186	3,305	77,977	47,163	2,905	1,583	6,057	8,208	5,461
130†	56,759	23,501	13,176	1,179	10,990	2,512	77,993	49,231	1,786	1,173	7,732	6,588	5,240
131	58,460	29,365	10,874	1,931	5,369	6,659	68,400	27,386	10,149	2,928	10,836	5,801	4,535
132	"	"	"	"	"	"	"	"	"	"	"	"	"
133	"	"	"	"	"	"	"	"	"	"	"	"	"
134	"	"	"	"	"	"	"	"	"	"	"	"	"
135	"	"	"	"	"	"	"	"	"	"	"	"	"
136	"	"	"	"	"	"	"	"	"	"	"	"	"
137	"	"	"	"	"	"	"	"	"	"	"	"	"
138	"	"	"	"	"	"	"	"	"	"	"	"	"
139	"	"	"	"	"	"	"	"	"	"	"	"	"
140	"	"	"	"	"	"	"	"	"	"	"	"	"
141	"	"	"	"	"	"	"	"	"	"	"	"	"
142	"	"	"	"	"	"	"	"	"	"	"	"	"
143	"	"	"	"	"	"	"	"	"	"	"	"	"
144	"	"	"	"	"	"	"	"	"	"	"	"	"
145	"	"	"	"	"	"	"	"	"	"	"	"	"
146	"	"	"	"	"	"	"	"	"	"	"	"	"
147	"	"	"	"	"	"	"	"	"	"	"	"	"
148	"	"	"	"	"	"	"	"	"	"	"	"	"
149	"	"	"	"	"	"	"	"	"	"	"	"	"
150	"	"	"	"	"	"	"	"	"	"	"	"	"
151	"	"	"	"	"	"	"	"	"	"	"	"	"
152	"	"	"	"	"	"	"	"	"	"	"	"	"
153	"	"	"	"	"	"	"	"	"	"	"	"	"
154	"	"	"	"	"	"	"	"	"	"	"	"	"
155	"	"	"	"	"	"	"	"	"	"	"	"	"
156	"	"	"	"	"	"	"	"	"	"	"	"	"
157	"	"	"	"	"	"	"	"	"	"	"	"	"

* No returns available on account of census operations
† Year of Settlement

Mo a la' ai District

[illegible]

Fasht.

1805	...	117,092	67,032	18,724	12,672	11,484	5,014	130,624	11,945	44,507	27,881	9,305	6,037	6,976
1806	...	112,444	70,956	20,395	10,560	4,790	4,038	135,247	11,329	50,230	33,229	8,851	4,617	5,681
1807	...	102,855	68,753	15,708	10,971	2,468	3,421	135,134	12,505	52,528	29,209	8,199	4,005	7,840
1808*	...	...	...	...	...	...	...	140,140	12,143	53,982	34,374	7,667	5,136	8,952
1808	.	121,816	80,407	21,657	10,932	3,542	3,497	141,478	12,370	50,666	34,640	3,138	5,547	9,665
1810	.	126,975	83,184	21,259	10,158	6,770	3,227	143,141	8,271	58,141	35,502	4,579	6,531	12,283
811	...	136,232	87,015	18,254	11,377	9,073	5,017	138,752	9,368	55,208	28,253	5,427	5,174	12,535
812†
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* No returns available on account of census operations.

† Year of Settlement.

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Year	89,701	41,404	22,693	15,497	4,007	3,464	87,415	12,386	6,248	7,307	10,171	7,207	3,695
1805	...	46,603	24,246	14,370	923	2,721	92,963	11,226	8,683	8,460	10,967	7,621	3,162
1806	...	40,521	17,019	12,562	311	2,831	93,078	8,762	8,593	10,229	8,862	8,439	4,554
1807	...	53,759	29,341	17,218	...	2,765	98,284	11,005	13,570	10,224	8,354	10,161	5,495
1808	...	55,300	29,568	16,000	2,319	2,765	105,174	10,911	20,179	12,316	7,056	10,876	5,925
1809	...	51,819	29,151	23,840	3,882	2,765	107,186	6,837	19,798	13,244	9,747	9,684	7,686
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* No returns available on account of census operations
† Year of Settlement.

Moradabad District

Year.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
		Offences against public tranquility, Chapter VIII	Offences affecting life	Grievous hurt	Rape.	Cattle theft.	Criminal force and assault	Theft.	Robbery and dacoity.	Receiving stolen property.	Criminal trespass.	Bad livelihood	Keeping peace.	Opium Act	Excise Act
1881	222	222	22	47	1	52	33	410	47	138	244	93	6	4	14
1882	239	239	33	47	1	53	50	321	50	61	212	85	24	2	12
1883	143	143	48	42	2	93	51	468	69	143	324	143	11	11	34
1884	178	178	42	46	1	38	43	266	50	69	239	122	34	14	18
1885	246	246	29	47	2	26	56	191	26	59	190	166	43	5	28
1886	122	122	47	26	6	20	51	212	13	78	216	141	164	5	15
1887	282	282	68	27	6	23	62	225	16	94	177	146	86	4	35
1888	250	250	36	72	4	93	34	278	39	101	192	157	103	13	39
1889	275	275	35	70	15	144	35	299	20	88	219	188	96	14	24
1890	293	293	58	85	7	174	52	240	40	60	201	194	20	6	22
1891	24	24	55	30	2	93	9	252	43	38	124	337	97	6	21

TABLE IX.—Revenue of land at successive settlements

Tahsil	Year of Settlement					
	1803	1806.	1809	1813	1840.	1870
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Moradabad	63,260	59,878	59,982	60,168	1,81,480	2,59,738
Thakurd- wara	1,35,323	1,37,201	1,62,831	1,77,707	1,80,800	1,82,073
Bilari ...	1,95,112	2,07,891	2,18,508	2,24,007	2,31,868	3,38,987
Sambhal	2,09,464	2,12,242	1,92,551	2,34,027	2,67,130	3,51,016
Amroha	55,571	50,896	52,877	54,314	1,09,103	1,15,827
Hasanpur	75,973	76,569	1,03,256	1,40,656	1,80,933	1,83,063
Total ...	7,34,708	7,50,177	7,28,065	8,91,779	11,51,414	14,80,683

present demand for revenue and cesses for the year
1315 Fasil.

Where included in <i>Ain-i-Akhari</i> .	Revenue.	Cesses.	Total	Incidence per acre	
				Culti- vated	Total.
2	3	4	5	6	7
	Rs	Rs.	Rs	Rs. a. p.	Rs a p.
Chaupala and Mughalpur.	2,56,795	28,888	2,85,683	2 0 6	1 6 9
Islampur Bahru, Seohara and Mughalpur.	1,87,008	19,839	2,06,847	2 0 7	1 5 6
Deora, Narauli, Kundarkhi and Sahaspur	3,40,983	35,682	3,76,665	2 2 4	1 4 9
Sambhal, Haveli Sambhal, Sirsi and Majhaura.	3,55,173	37,925	3,93,098	1 10 1	1 5 0
Amroha, Rajab- pur, Islampur Bahru and Seo- hara.	1,34,061	28,625	1,62,686	0 14 5	0 10 7
Azampur, Bachh- raon, Islampur Durga, Kachh (or Tigr), Dhaka, Ujhari and Dhabarsi.	1,95,067	21,668	2,16,735	1 4 7	0 9 9
	4,69,087	1,	18,41,71	1 10	1 1 11

Moridabad District

Year	Receipts from Foreign Liquor	Receipts	Consumption in gallons	Receipts from <i>farm and sundry</i>	Total receipts	Consumption in mounds of—		Total receipts	Consumption	Total receipts	Total charges	Liquor including "farm"	Drugs	Opium	Country spirit	Days	Opium
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
	Rs	Rs		Rs.	Rs	Mds. s. Mds	s	Rs.	Mds	Rs	Rs.	Rs	Rs	Rs			
1890-91	880	52,287	26,870	164	9,550	Not available		29,692	44	93,246	2,963	452	94	253	40	50	46
91-92	1,038	44,143	16,886	112	9,200	Ditto		31,708	70	86,577	5,152	984	78	267	94	60	47
92-93	1,136	62,630	26,238	60	8,083		128	25,695	50	87,561	5,467	455	68	207	103	61	34
93-94	1,256	70,336	40,679	142	12,267		41	29,681	48	1,15,802	2,179	808	121	231	94	50	57
94-95	1,486	78,854	20,824	155	12,210		88	24,661	45	1,17,696	2,837	593	104	204	84	50	37
95-96	992	65,231	24,927	138	12,201		61	25,785	42	1,00,867	1,708	501	103	169	97	55	37
96-97	896	52,459	19,046	170	9,206		51	20,917	37	83,679	1,576	405	73	173	90	56	37
97-98	900	50,232	17,148	128	8,500		60	19,590	11	79,306	1,170	377	72	166	91	51	37
98-99	1,080	64,051	26,774	135	14,767		60	20,916	44	1,00,875	1,680	515	141	180	85	51	37
99-00	944	45,619	18,983	75	15,600		37	22,193	39	1,04,457	2,050	511	181	193	87	51	37
1900-01	968	70,436	26,894	100	17,763		29	22,140	43	1,17,489	1,601	600	149	246	84	51	38
01-02	1,013	78,734	29,054	125	19,629		23	32,122	45	1,31,615	2,082	671	167	269	86	51	35
02-03	1,314	89,914	31,452	115	19,871		25	30,820	44	1,41,954	2,117	767	167	259	88	51	35
03-04	1,446	1,04,413	33,819	82	19,360		21	29,336	47	1,51,670	1,980	890	163	246	85	52	36
04-05	2,054	1,15,443	37,646	61	23,010		20	30,394	43	1,70,947	2,018	887	193	255	84	52	36
05-06	814	1,14,045	48,367	73	21,578		18	32,693	47	1,72,558	2,124	971	207	276	84	52	36
06-07	1,467	1,15,634	38,417	80	28,173		19	40,451	76	1,86,824	2,901	965	246	340	76	52	36
07-08	1,404	1,32,386	35,511	90	28,317		25	30,374	56	1,92,790	3,899	1,125	238	235	73	52	32

TABLE XII.—*Stamps.*

Year	Receipts from—			Total charges
	Non-Judicial	Court fee including copies.	All sources.	
1	2	3	4	5
	Rs.	Rs.	Rs.	Rs.
1	71,114	1,90,772	2,62,639	6,783
2	73,530	2,02,552	2,78,523	10,514
3	71,381	2,12,004	2,83,834	7,378
4	78,491	2,17,260	2,96,596	6,185
5	79,672	2,02,879	2,83,134	6,758
6	73,192	2,25,086	2,98,533	5,096
7	70,592	2,13,923	2,85,065	5,555
8	69,273	2,30,737	3,01,678	7,167
9	74,872	2,15,535	2,93,403	8,758
1900	76,571	2,23,126	3,03,247	8,352
1	73,463	2,33,069	2,36,354	4,751*
2	68,015	2,39,178	2,42,193	8,255
3	76,461	2,28,591	3,07,947	8,521
4	79,264	2,39,194	3,21,615	8,674
5	87,078	2,66,359	3,56,864	9,269
6	82,795	2,97,746	3,84,613	9,655
7	87,195	3,12,539	4,03,799	11,911
8	1,00,368	3,26,467	4,31,193	13,289
9				
0				
1				
2				
3				
4				
5				
6				
7				
8				
9				
0				

Moradabad District

Year.	Total receipts.		Collected by companies		Profits of companies		Other sources, Part IV				Total charges.	Number filed	Wholly or partly successful.
	2	3	Tax.	Asses- sees	Asses- sees	Tax.	Under Rs. 2,000.		Over Rs. 2,000.				
							Asses- sees	Tax.	Asses- sees	Tax.			
1	2	3	4	5	6	7	8	9	10	11	12	13	
1890-91	Rs. 88,299	..	Rs. ..	..	Rs. ..	1,829	29,506	277	24,699	Rs. 720	816	217
1891-92	85,124	..	..	..	..	1,780	29,748	248	27,160	722	744	296
1892-93	85,335	..	..	..	..	1,709	28,553	259	27,213	638	780	260
1893-94	86,002	..	..	..	..	1,687	28,895	239	25,987	569	648	244
1894-95	87,788	..	..	..	..	1,613	27,218	208	22,026	332	691	216
1895-96	68,260	..	..	..	..	1,523	25,815	207	22,096	88	771	165
1896-97	66,135	..	..	..	..	1,569	26,626	244	26,117	58	821	282
1897-98	64,726	..	..	..	..	1,671	27,988	231	27,319	150	805	276
1898-99	62,020	..	..	..	..	1,584	14,620	211	23,001	417	679	177
1899-00	87,073	..	..	..	..	672	15,205	228	23,905	271	470	165
1900-01	62,796	..	..	..	..	657	14,532	269	27,589	155	753	282
1901-02	64,160	..	..	..	..	550	14,540	242	26,876	154	384	166
1902-03	45,905	..	..	..	..	563	15,333	251	28,505	1,065	352	325
1903-04	47,652	..	..	..	..	..	..	..	..	778	291	116
1904-05	51,623	..	..	..	..	..	..	..	..	89	236	87
1905-06	51,931	..	..	..	..	..	..	..	..	..	..	..
1906-07	53,770	..	..	..	..	..	..	..	..	..	..	..
1907-08	..	..	..	..	..	..	..	..	..	..	..	..
1908-09	..	..	..	..	..	..	..	..	..	..	..	..
1909-10	..	..	..	..	..	..	..	..	..	..	..	..
1910-11	..	..	..	..	..	..	..	..	..	..	..	..
1911-12	..	..	..	..	..	..	..	..	..	..	..	..
1912-13	..	..	..	..	..	..	..	..	..	..	..	..
1913-14	..	..	..	..	..	..	..	..	..	..	..	..
1914-15	..	..	..	..	..	..	..	..	..	..	..	..
1915-16	..	..	..	..	..	..	..	..	..	..	..	..
1916-17	..	..	..	..	..	..	..	..	..	..	..	..
1917-18	..	..	..	..	..	..	..	..	..	..	..	..
1918-19	..	..	..	..	..	..	..	..	..	..	..	..
1919-20	..	..	..	..	..	..	..	..	..	..	..	..

TABLE XIV.—*Income-tax for city (Part IV only).*

Year.				City of Moradabad			
				Under Rs. 2,000.		Over Rs. 2,000	
				Asses- sees	Tax.	Asses- sees	Tax
1				2	3	4	5
					Rs		Rs
-1900	...	..	...	376	6,613	61	7,569
01	...	..	...	355	6,555	67	7,381
-02	..	.	...	360	6,570	68	8,029
-03	.	..	..	409	6,472	80	8,960
-04	...	.	...	116	3,215	68	8,125
05	...	..	...	127	3,591	68	8,946
-06	...	..	...	124	3,398	89	9,966
07	..	..	.	129	3,718	72	9,033
-08	...	..	.	128	3,573	80	9,157
-09	...	...	.	139	3,940	87	10,280
-10	...	..	...	
11	...	.	...	
-12	..	..	...	
-13	...	...	...	
-14	.	..					
-15	..	...	...	
-16	...	...	...	
17	.	...	...	
-18	...	...	...	
19	..						

TABLE XIV—(continued).—*Income-tax*
(Part IV only)

Year	Tahsil Moradabad.*				Tahsil Thakurdwara			
	Under Rs. 2,000.		Over Rs. 2,000.		Under Rs. 2,000		Over Rs. 2,000	
	Assessee	Tax	Assessee	Tax	Assessee	Tax	Assessee	Tax
	2	3	4	5	2	3	4	5
		Rs		Rs		Rs		Rs
1899-1900	90	983	14	1,003	60	904	7	1,344
1900-01 ...	95	750	5	860	58	985	6	1,270
1901-02 ...	102	771	17	1,210	59	1,012	7	1,280
1902-03 ..	75	1,103	7	888	54	878	6	1,120
1903-04 ...	20	542	8	708	28	663	6	1,140
1904-05 ...	21	572	9	682	24	634	5	1,080
1905-06 ...	21	602	13	1,300	18	491	7	1,280
1906-07 ...	23	619	11	1,015	11	259	11	1,700
1907-08 ...	21	550	11	1,077	18	491	9	1,680
1908-09	41	1,041	8	994	16	426	10	2,070
1909-10 ...								
1910-11 ...								
1911-12								
1912-13 ...								
1913-14 .								
1914-15								
1915-16 .								
1916-17 ...								
1917-18 .								
1918-19 ...								
1919-20 ...								

* Excluding city

XIV—(concluded).—*Income-tax by Tahsils*
(Part IV only).

Tahsil Sambhal.			Tahsil Amroha				Tahsil Hasanpur			
Under Rs. 2,000		Over Rs. 2,000	Under Rs. 2,000		Over Rs. 2,000		Under Rs. 2,000		Over Rs. 2,000.	
Tax	Assessee	Tax.	Assessee	Tax.	Assessee	Tax.	Assessee	Tax.	Assessee	Tax
3	4	5	2	3	4	5	2	3	4	5
Rs		Rs.		Rs.		Rs.		Rs		Rs
5,189	32	2,703	203	3,079	13	1,189	187	3,286	16	1,006
4,676	30	2,257	192	3,010	14	1,208	182	3,148	18	1,053
5,102	39	3,327	193	3,214	13	1,160	183	3,020	25	2,042
5,562	27	2,160	184	2,770	20	1,957	180	2,961	19	1,424
3,856	25	2,087	52	1,843	21	1,951	62	1,668	17	1,282
4,010	33	2,639	47	1,203	24	2,078	62	1,737	17	1,248
4,114	34	2,699	45	1,109	27	2,362	69	1,814	21	1,505
3,845	35	2,789	45	1,195	20	1,978	83	2,057	21	1,702
4,023	33	2,691	48	1,285	24	2,294	81	2,066	19	1,444
4,475	25	2,208	46	1,146	22	2,377	84	2,275	18	1,529

I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
890-91	Rs. 52,890	Rs.	Rs.	Rs. 3,591	Rs.	Rs. 1,277	Rs. 57,567	Rs. 8,387	Rs. 10,015	Rs. 323	Rs. 382	Rs. 11,897	Rs. 2,914	Rs. 10,021	Rs. 1,649	Rs.	Rs. 59,015
891-92	64,494	109	...	541	...	5,106	54,114	8,117	10,386	1,377	2,761	11,098	8,515	6,987	2,944	8,194	59,096
892-93	53,173	...	...	1,509	...	6,566	61,230	8,181	10,287	2,095	1,575	14,351	8,469	7,427	3,913	8,951	58,261
893-94	67,159	...	...	1,488	...	5,606	74,114	8,160	11,465	1,666	1,122	15,172	3,828	7,647	2,911	7,430	59,489
894-95	62,167	...	...	1,293	...	4,717	68,177	9,068	13,246	1,009	1,302	17,646	4,986	9,780	2,082	8,795	63,177
895-96	56,308	...	78	1,155	...	3,766	62,369	9,104	13,416	768	1,309	18,496	5,132	17,075	2,205	5,686	73,821
896-97	51,087	...	72	1,013	...	3,832	57,004	9,605	13,154	495	1,065	17,146	4,924	8,664	2,161	5,869	62,033
897-98	53,103	...	79	1,012	...	13,602	68,176	9,393	13,422	456	574	17,949	1,270	9,611	2,157	5,001	60,563
898-99	60,228	...	86	1,023	...	6,410	65,880	9,211	13,525	195	1,949	18,060	5,050	9,570	2,160	5,134	61,902
899-00	56,530	...	109	1,174	...	6,947	64,760	9,065	14,171	1,924	1,009	18,060	3,470	13,380	2,211	6,017	70,168
900	63,195	...	80	1,881	...	8,589	76,940	9,117	14,514	232	1,802	18,122	6,069	10,032	3,919	2,965	65,012
901-02	74,830	...	83	1,850	...	11,855	88,777	10,669	14,947	3,692	40	21,063	4,553	10,011	3,771	5,539	77,986
902-03	78,457	...	119	1,842	...	19,970	1,00,385	11,115	17,873	5,513	2,435	29,416	4,639	6,501	4,022	14,058	1,03,244
903-04	81,952	...	83	2,096	...	20,520	1,09,960	11,422	21,683	...	1,118	29,092	4,618	7,380	4,931	25,307	1,16,181
904-05	88,903	...	65	1,835	...	25,463	1,14,300	12,676	22,545	8,035	1,712	37,519	1,509	17,380	4,931	25,307	1,16,181
905-06	89,189	...	79	1,841	...	26,265	1,17,307	12,903	15,646	702	2,483	32,026	4,669	22,497	6,733	7,710	1,03,278
906-07	92,464	...	97	2,287	...	24,327	1,19,175	12,727	17,972	6,927	404	34,860	5,519	18,703	7,565	10,064	1,08,029
907-08	96,041	...	80	2,481	...	28,873	1,37,194	14,367	19,301	20,563	1,045	36,112	4,679	21,201	7,101	25,752	1,13,281
908-09	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	16,901	1,14,143

TABLE XVI—(continued).—Municipality of Chandarsi.

Year.	Income							Expenditure							Total.		
	Octroi	Tax on houses and lands.	Other taxes	Rents	Loans	Other sources	Total	Adminis- tration and collec- tion of taxes	Public safety	Water supply and drainage.		Conser- vancy	Hospi- tals and Dispen- saries	Public works.		Public Instruc- tion	Other heads
										Capital.	Mainten- ance						
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
	Rs.	Rs	Rs.	Rs	Rs	Rs	Rs	Rs	Rs	Rs	Rs.	Rs	Rs.	Rs	Rs.	Rs	Rs.
1880-81	24,079			893		667	25,689	3,615	5,824	...	58	4,126	735	5,299	1,460	2,638	23,265
1881-82	21,045			644		1,082	22,771	5,209	5,402	...	852	4,172	900	3,846	1,382	3,666	26,129
1892-93	23,387			517		3,431	27,335	4,839	5,310	...	568	4,703	1,095	2,787	1,346	1,574	22,222
1893-94	23,837			542		1,731	26,110	5,102	5,556	64	720	4,811	1,102	4,257	1,809	6,885	30,709
1894-95	28,199			549		1,803	31,550	4,996	5,682		1,421	5,110	1,168	3,951	2,972	1,061	26,261
1895-96	29,012			479		2,096	27,587	5,343	5,317		1,339	4,762	1,174	7,321	4,300	1,912	30,799
1896-97	26,384			402		2,472	23,258	5,390	6,151		75	4,541	1,236	2,595	1,819	1,053	22,268
1897-98	18,441		920	299		2,177	21,837	5,240	5,478		70	4,649	1,519	3,121	1,659	1,102	21,818
1898-99	24,779		872	521		2,279	28,450	6,687	5,523		1,155	4,687	1,394	3,923	1,574	1,506	25,184
1899-00	24,231		518	645		2,749	28,143	4,804	5,543		484	5,536	1,432	2,598	1,855	2,059	24,491
1900-01	25,195		641	890		3,004	29,780	5,198	5,796	1,261	775	5,750	1,677	3,165	2,401	3,575	29,616
1901-02	33,055		584	1,192		3,812	38,623	5,312	6,739		516	6,773	1,662	4,273	3,209	2,503	30,837
1902-03	29,157		656	907		3,771	34,521	5,464	6,022		828	6,444	1,723	3,237	2,945	3,821	31,924
1903-04	27,222		959	1,012		3,573	32,766	5,323	6,125	1,440	416	6,552	1,760	3,847	1,478	6,516	34,117
1904-05	24,665		418	1,071		4,540	31,284	5,967	6,165	2,200	976	6,422	1,591	3,251	1,680	2,740	30,845
1905-06	33,434		852	1,775	40,000	13,126	89,187	6,216	4,340	60,332		6,258	2,264	5,378	1,919	2,084	88,871
1906-07	32,572		839	1,738	80,000	10,095	1,25,044	5,163	2,339	1,00,188		6,605	1,720	5,319	2,262	9,562	1,34,093
1907-08	40,676		565	1,888		14,460	61,599	6,886	4,137	6,022		8,589	1,811	4,195	2,940	13,642	84,481

I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
	Rs	Rs	Rs.	Rs	Rs	Rs	Rs.	Rs	Rs.	Rs.	Rs.	Rs.	Rs.	Rs	Rs.	Rs.	Rs.
1890-91	17,829	...	...	814	...	788	18,931	4,173	4,333	385	81	8,084	1,710	1,352	2,115	1,715	19,513
1891-92	18,050	...	...	...	...	2,398	20,448	3,876	4,590	327	88	4,227	800	1,545	2,870	1,864	20,297
991-93	17,024	...	...	...	...	2,212	19,236	3,050	4,718	...	122	1,763	790	1,316	3,075	1,999	19,735
1893-94	22,063	...	...	24	...	3,403	25,796	3,037	5,184	...	343	3,882	765	1,165	3,394	1,899	20,034
1894-95	21,113	...	...	36	...	2,890	24,027	3,624	4,922	7,820	90	4,263	707	1,396	3,611	1,549	28,024
1895-96	21,125	...	...	58	...	3,951	25,112	4,623	6,138	630	204	5,727	892	1,826	3,784	1,595	24,195
1896-97	17,442	...	...	36	...	3,654	21,082	4,564	5,599	...	524	4,856	727	2,738	3,651	1,947	22,642
1897-98	13,778	...	...	46	...	6,873	25,687	4,891	5,515	...	4	4,864	1,119	1,096	3,974	1,575	20,200
1898-99	20,782	...	...	41	...	1,472	27,205	4,793	5,527	367	367	4,986	920	1,68	1,508	1,734	20,98
1899-1000	19,494	...	...	35	...	1,194	20,713	4,652	5,526	...	366	4,917	960	1,181	1,595	1,693	20,829
1900-01	23,701	...	...	26	...	1,455	25,195	4,635	5,363	...	339	4,797	1,394	1,481	1,851	1,898	24,038
1901-02	25,627	...	...	...	...	1,267	26,864	6,391	6,163	...	934	6,365	1,366	1,750	1,941	1,901	30,417
1902-03	24,940	...	...	...	...	1,850	26,820	6,963	7,183	...	1,546	6,305	1,599	2,775	2,345	1,901	30,417
1903-04	27,669	...	...	...	...	3,689	31,949	6,375	6,890	...	1,646	7,249	1,432	2,764	2,626	1,901	34,610
1904-05	28,863	...	...	...	...	5,417	35,297	7,311	7,280	...	897	7,615	1,438	5,185	3,272	250	35,224
1905-06	31,565	...	...	30	...	6,592	38,162	6,251	6,459	563	609	7,592	1,455	6,203	3,105	2,975	34,197
1906-07	29,733	...	...	44	...	7,378	37,182	6,815	3,919	1,235	256	8,875	1,679	6,168	3,245	8,370	34,652
1907-08	28,377	...	1,205	54	...	2,858	32,494	6,283	7,593	87	1,809	9,400	1,393	2,807	3,244	6,168	35,834
1908-09
1909-10
1910-11
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110-20

Moradabad District.

Year.	Income.					Total	Expenditure				Total						
	Tax on houses and lands	Other taxes.	Rentals.	Louis	Other sources		Water supply and drainage	Public safety	Adminis- tration and collec- tion of taxes	Hospitals and Dispen- saries		Public Works	Public Institution	Other buildings.			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
	Rs	Rs	Rs.	Rs	Rs	Rs	Rs	Rs.	Rs	Rs	Rs	Rs	Rs.	Rs	Rs	Rs	Rs.
1890-91	21,050	.	2,708	5,458	4,500	1,141	27,649	3,808	2,383	200	393	4,037	407	11,014	700	1,497	24,108
1891-92	13,132	.	2,704	110	.	1,217	12,617	1,395	2,596	93	15	4,516	598	1,540	1,578	1,164	16,589
1892-93	15,526	.	2,704	145	.	3,471	21,746	4,867	1,702	.	760	4,616	697	2,556	1,611	5,793	22,055
1893-94	17,514	.	3,555	158	.	1,170	22,202	4,040	1,232	283	828	4,458	729	2,520	1,685	1,394	19,816
1894-95	17,710	.	4,432	158	.	1,258	22,784	4,002	4,829	.	205	4,808	715	2,080	1,564	1,806	20,804
1895-96	15,400	.	3,612	154	.	1,846	23,988	3,844	4,710	.	238	4,671	717	5,203	1,531	1,121	23,305
1896-97	15,943	.	2,900	121	.	1,436	20,280	4,236	5,031	.	934	4,873	980	3,808	1,577	1,912	22,717
1897-98	16,600	.	3,004	140	.	1,073	21,416	4,270	5,294	.	693	4,804	1,117	2,437	1,525	1,145	21,230
1898-99	17,928	.	2,718	134	.	1,811	22,618	4,257	5,157	..	114	4,683	700	4,497	1,522	1,867	24,371
1899-00	16,809	.	3,511	139	.	1,548	19,997	4,191	6,243	..	114	5,040	698	3,553	1,647	1,935	22,404
00-01	17,611	.	2,477	131	.	1,753	21,912	4,029	5,644	.	247	4,943	1,086	1,564	1,958	751	20,310
01-02	23,650	.	2,956	141	.	2,057	26,804	4,820	5,139	.	135	4,927	1,298	1,527	1,756	2,168	20,518
02-03	22,011	.	1,565	278	.	2,073	25,817	4,220	5,139	.	63	5,291	1,108	5,172	1,434	3,029	23,461
03-04	25,175	.	1,810	526	.	4,231	29,742	5,151	5,726	.	171	7,249	1,123	5,677	1,563	2,025	28,739
04-05	25,931	.	2,105	513	.	4,592	33,121	4,864	3,359	.	623	6,568	1,148	5,520	1,709	2,221	27,918
05-06	27,459	.	1,698	616	.	4,117	33,952	5,355	4,050	.	348	6,409	1,156	9,312	2,531	2,428	31,020
06-07	29,212	.	2,632	663	..	6,647	39,159	5,862	2,676	.	465	6,979	1,219	9,010	3,046	2,315	32,098
07-08	27,373	.	2,327	494	..	2,276	32,470	7,633	9,504	5	1,898	7,721	1,173	7,594	3,901	5,632	44,463
08-09																	
09-10																	

APPENDIX

TABLE XVII.—*Distribution of Police, 1908.*

Thana.	Sub- Inspec- tors.	Head Con- stables.	Con- stables	Muni- cipal Police	Town Police.	Rural Police
1	2	3	4	5	6	7
Moradabad	4	3	38	129	4	82
Mundha .	2	1	12	..	.	118
Manpur .	2	2	15	..	6	126
Thakurdwara ..	2	1	13		11	116
Dala: i .	2	1	12	..		139
Bilari .	2	1	13	..	16	161
Chandauli ..	2	1	13	53	.	141
Mainanther	2	1	12	..	9	140
Sambhal ...	2	1	12	53	26	123
Asmauli .	2	1	12	..	.	136
Bahjoi ...	2	1	12			133
Amroha ..	2	1	16	83	.	160
Didauli	2	1	12		.	127
Chhajlalt ..	2	1	13	..	12	140
Tasanpur	2	1	12	..	15	113
Bachhrawan	2	1	12	.	19	100
Tigri ...	2	1	14	.	.	77
Rehra ...	2	1	12	..	..	96
Civil Reserve	4	8	92			
Armed Police	1	19	123	..	..	.
Total	43	8	40	348	18	1,278

TABLE XVIII.—Education.

Year.	Total.			Secondary education			Primary education		
	Schools and Col- leges	Scholars.		Schools	Scholars.		Schools	Scholars	
		Males.	Females		Males.	Females.		Males	Females.
1	2	3	4	5	6	7	8	9	10
1896-97	152	5,809	819	11	1,792	123	137	3,941	726
1897-98	151	5,783	882	14	1,721	111	139	3,986	771
1898-99	152	5,396	857	14	1,781	111	137	3,516	746
1899-1900	162	6,651	879	16	2,097	123	141	4,432	756
1900-01	170	7,020	856	16	1,997	116	152	4,540	740
1901-02	178	6,759	934	15	1,871	103	161	4,732	831
1902-03	204	8,612	926	*15	*2,243	109	185	6,151	817
1903-04	206	8,950	991	†14	†1,955	121	191	6,866	870
1904-05	235	10,732	1,146	14	2,303	121	221	8,429	1,025
1905-06	257	11,816	1,325	14	2,186	130	243	9,630	1,195
1906-07	219	11,540	1,041	13	2,146	120	235	9,691	921
1907-08	266	11,970	1,453	14	2,219	126	252	9,756	1,327
1908-09	249	12,514	1,251	14	2,318	90	235	10,166	1,191
1909-10									
1910-11									
1911-12									
1912-13									
1913-14									
1914-15									
1915-16									
1916-17									
1917-18									
1918-19									
1919-20									

* Includes 261 scholars of the State School, Rampur

† Includes 337 scholars of the State School, Rampur

LIST OF SCHOOLS, 1908.

Locality.	Class of School	Average attendance.
Moradabad	Government High School	386
Moradabad, Bishop Parker Memorial	High School, Aided ...	385
Moradabad, Mission ...	Girls' Boarding School	133
Moradabad	Middle Vernacular ...	160
Ditto	Upper Primary	62
Moradabad, Katghar ...	Ditto ...	60
Ditto Amroha Darwaza	Lower Primary	16
Ditto Mughalpura ..	Ditto	27
Ditto Nawabpura	Ditto . ..	37
Ditto Ganj Muhalla ..	Ditto ...	35
Ditto Bhatti Muhalla	Ditto .	67
Ditto Bahariyan .	Upper Primary Municipal Aided.	24
Ditto A m a r n a t h Tandon.	Ditto .	11
Ditto Muhalla Jural	Lower Primary Municipal Aided	2.
Ditto Bhatti Muhalla	Ditto .	38
Ditto Arya Pathshala	Ditto ...	30
Ditto Badshahi Masjid	Ditto ...	175
Ditto Nur Alam	Ditto .	39
Ditto Katghar	Lower Primary, Girls' ...	19
Ditto Chauki Hasan Khan.	Ditto Municipal.	21
Paikbara . ..	Upper Primary ...	65
Mughalpur	Ditto	99
Bhojpur	Ditto ..	48
Mundna	Ditto	51
Darhial	Ditto .	50
Pipalsana	Ditto ..	16
Gatauna	Ditto ..	46
Sarkara Khas	Ditto	71
Ditto	Lower Primary, Girls' ...	26
Rustampur	Lower Primary	2.
Chamiawa	Ditto ...	12
Machharia	Ditto ..	21
Udmawala	Ditto	25
Chandpur	Ditto ...	12
Saktu Nagla	Ditto .	18
Deolari	Ditto .	13
Pipli Nark . ..	Ditto .	22
Birpur	Ditto ...	20
Ronda	Ditto ...	25
Niwar	Ditto	15
Bijna . ..	Ditto	14
Basahat	Lower Primary, Aided ..	24
Papratpura	Ditto ..	20
Moinather	Ditto ..	21
Bhitauli	Ditto ..	22
Padi . ..	Ditto ...	15

LIST OF SCHOOLS 1908—(continued)

Tahsil	Locality.	Name of School
	Thakandwara	Middle Vernacular
	Ditto	Lower Primary
	Ditto	Lower Primary Girls'
	Saltanpur	Upper Primary
	Ditto	Lower Primary Girls'
	Sunjanpur	Upper Primary
	Gakkharpur	Ditto
	Tanda Alwal	Ditto
	Lalpur	Ditto
	Dhokra Para	Ditto
	Sakrapur	Lower Primary
	Sarkara Bishnoi	Ditto
	Fardnagar	Ditto
	Shamfargam	Ditto
	Pachar Khora	Ditto
	Bahla	Ditto
	Mahulpur	Ditto
	Tahsil Chhapra	Ditto
	Aladad	Ditto
	Mudatapur	Ditto
	Kachaulahang	Lower Primary, Aided
	Sapra	Ditto
	Bahla Khora	Ditto
	Ramawalshekhra	Ditto
	Jalpur	Ditto
	Rasipur	Ditto
	Mahapur	Ditto
	Ditto	Middle Vernacular
	Ditto	Lower Primary
	Ditto	Normal School
	Ditto	Lower Primary Municipal, Aided
	Ditto	Ditto
	Ditto	Ditto
	Ditto	Ditto
	Ditto	Ditto
	Ditto	Lower Primary Municipal Girls'
	Ditto	Ditto
	Ditto	Upper Primary
	Kachhal	Ditto
	Sachhal	Ditto
	Mahulpur	Ditto
	Kachhal	Ditto
	Bihari	Ditto
	Narauli	Ditto
	Ditto	Lower Primary Girls'
	Jagun	Upper Primary
	Ditto	Lower Primary, Girls'
	Chakra	Lower Primary
	Ditto	Lower Primary

LIST OF SCHOOLS, 1908—(continued).

Locality.	Name of School.	Average Attendance
Jarai ..	Lower Primary ..	
Haryana ..	Ditto ..	
Ratanpur Kalan ..	Ditto ..	
Ratanpur Khurd ..	Ditto ..	
Gwalan ..	Ditto ..	
Lalpur Gangwan ..	Ditto ..	
Sahaspur ..	Ditto ..	
Narayanpur ..	Ditto ..	
Masabi Rasulpur ..	Ditto ..	
Ainchauli ..	Ditto ..	
Junahda ..	Ditto ..	
Gusari ..	Ditto ..	
Mau Katchur ..	Ditto ..	
Sana ..	Ditto ..	
Sadaqpur ..	Ditto ..	
Rahauli ..	Ditto ..	
Budhnagar Khandwa ..	Ditto ..	
Bhuranpur ..	Upper Primary, Aided ..	
Jaitwara ..	Lower Primary, Aided ..	
Chandera ..	Ditto ..	
Khitabpur ..	Ditto ..	
Mamatha ..	Ditto ..	
Hathipur Chithu ..	Ditto ..	
Pipli Akrauli ..	Ditto ..	
Mundia Khara ..	Ditto ..	
Sambhal ..	Middle Vernacular ..	1.
Ditto Mission ..	Middle Anglo-Vernacular ..	
Ditto Sarai Tarin ..	Upper Primary ..	
Ditto Chaudhri Sarai ..	Ditto ..	
Ditto Branch School ..	Lower Primary ..	1.
Ditto Hayainagar ..	Ditto ..	
Ditto Mian Sarai ..	Ditto ..	
Ditto Tamar Das Sarai ..	Ditto ..	
Ditto Rukn-ud-din Sarai ..	Lower Primary, Aided ..	
Ditto Nuryon Sarai ..	Ditto ..	
Ditto Sarai Tarin ..	Ditto Municipal, Girls' ..	
Ditto Kot ..	Ditto ..	
Ditto Arya Samaj Pathshala ..	Lower Primary, Municipal Aided ..	
Ditto Ashraf-ul-mukatab ..	Ditto ..	
Ditto Hiteshi Pathshala ..	Ditto ..	
Ditto Siraj-ul-Ulum ..	Ditto ..	
Ditto Adhan Pathshala ..	Ditto ..	
Ditto Arya Samaj Pathshala ..	Lower Primary, Girls' ..	
Pawansa ..	Upper Primary ..	
Rajpur ..	Ditto ..	
Harthala ..	Ditto ..	
Daryapur ..	Ditto ..	
Majhaua ..	Ditto ..	
Sirsi ..	Ditto ..	
Do ..	Lower Primary Girls' ..	

LIST OF SCHOOLS, 1908—(continued).

Tahsil	Locality.	Class of School
Sambhal— (concluded)	Niauli Rustampur ...	Upper Primary
	Ditto ...	Lower Primary, Girls' ..
	Bahjoi ...	Upper Primary ..
	Do. ...	Lower Primary, Girls'
	Khaspur ...	Ditto
	Do ...	Lower Primary
	Kasauli ...	Ditto
	Rasapura ...	Ditto ..
	Sondhan ...	Ditto
	Bhuia Begampur ...	Ditto ..
	Chlachera ...	Ditto
	Baknala ...	Ditto
	Lakhauri ...	Ditto
	Alipur Buzung ...	Ditto
	Nagaha Ballu ...	Ditto
	Thathi ...	Lower Primary, Aided
	Kamalpur ...	Ditto
	Madhos ...	Ditto
	Mahmudpur ...	Ditto
	Satupura ...	Ditto
	Chakauri ...	Ditto
	Fatehpur Mundala ...	Ditto
	Balalpat ...	Ditto
	Malehta ...	Ditto
	Saidpur Jairam ...	Ditto
Amroha	Amroha ...	High School
	Ditto ...	Normal School
	Ditto ...	Middle Vernacular
	Ditto ...	Upper Primary
	Ditto Kot ...	Lower Primary
	Ditto Katra Ghulam Ali ...	Ditto
	Ditto Azhar-ul-Hasan ...	Lower Primary, Girls'
	Ditto Begam Sarai ...	Upper Primary, Municipal Aided.
	Ditto Said-ul-madaris ...	Lower Primary, Municipal Aided.
	Ditto Qureshian ...	Ditto
	Ditto Abdul Qaddus ...	Ditto
	Kanth ...	Middle Vernacular ..
	Do. ...	Lower Primary
	Do. ...	Lower Primary, Girls'
	Do. ...	Ditto
	Nangawan Sidat ...	Upper Primary
	Ditto ...	Upper Primary, Aided ..
	Ditto ...	Lower Primary, Girls'
	Salempur Garhi ...	Upper Primary
	Fatehpur Bishnoi ...	Ditto
	Patai ...	Ditto
	Rajabpur ...	Ditto
	Jamna ...	Ditto
	Umri ...	Ditto

LIST OF SCHOOLS, 1908—(continued)

Locality	Class of School.	Average attendance.
Chikara Kamal ...	Upper Primary	37
Chajasthal ...	Lower Primary	17
Chaurai ...	Ditto	17
Chamadha Habuan ...	Ditto	14
Chidiali ...	Ditto	...
Chini Rawana ..	Ditto	1
Chihaylat ...	Ditto	28
Chibna ..	Lower Primary, Aided ..	14
Chalawa ..	Ditto	14
Chasulpur ..	Ditto	14
Chanti ..	Ditto	23
Chauram ..	Ditto	18
Chazi Sarai ..	Ditto	...
Chundha Aamma ...	Ditto	1
Chail Bakri ..	Ditto	20
Chakari Aziz ...	Ditto	23
Chayanpur ...	Ditto	2
Chikampur Mundha ...	Court of Wards' School	...
Chasanpur ..	Middle Vernacular ...	6
Chitto ...	Lower Primary	86
Chitto ...	Lower Primary, Girls'...	27
Chhanaura ...	Upper Primary	6
Chitto ...	Lower Primary, Girls'	1
Chand Nagli ..	Upper Primary	63
Chitto ...	Lower Primary, Girls'...	14
Chachhion ...	Upper Primary	109
Chitto ...	Lower Primary, Girls'...	14
Chajaula ..	Upper Primary	3
Chitto ...	Lower Primary, Girls'	14
Chahana ...	Upper Primary	3
Chahari ...	Ditto	77
Chahauli ...	Ditto	26
Chaharla ...	Ditto	37
Chaharsai ...	Ditto	38
Chaka ...	Lower Primary	14
Chdo ...	Lower Primary, Girls'	1
Chigri ..	Lower Primary	17
Chijaura ...	Ditto	18
Chundarkhi ...	Ditto	20
Chetia ...	Ditto	27
Chahual ..	Ditto	20
Charlaura ...	Ditto	20
Chauli ..	Ditto	20
Chanderi ..	Ditto	22
Chahali ...	Ditto	19
Chugra ...	Upper Primary, Aided...	17
Chansli ...	Lower Primary, Aided	19
Chetri ..	Ditto	17
Chaymana ...	Ditto	17
Chil ...	Ditto	20
Chubar ka Patt	Ditto	20

LIST OF SCHOOLS, 1908—(concluded)

Tahsil.	Locality.	Class of School.
Hasimpur— (concluded).*	Kankather ..	Lower Primary, Aided..
	Piplanti Khurd ..	Ditto ..
	Hailana ...	Ditto ...

ROADS, 1903

A —PROVINCIAL.			Miles.	fur.
(i) Meerut, Moradabad and Bareilly trunk road	...	...	52	0
(ii) Gajraula railway station road	...	...	0	2
Total			52	2
B —LOCAL				
<i>I—First-class roads, metalled, bridged and drained throughout.</i>				
(i) Moradabad to Naini Tal [vide II B (i)]	...	..	22	0
(ii) Moradabad to Bijnor [vide II A (i)]	..	..	1	5
(iii) Moradabad to Sambhal	...	..	22	0
(iv) Gajraula to Dhanaura	..	..	9	0
(v) Joya to Amroha	...	..	5	0
(vi) Gajraula to Hasanpur	...	..	8	2
(vii) Mughalpur railway station road	...	..	0	2
(viii) Kanth railway station road	..	..	1	0
(ix) Bilari railway station road	.	...	1	2
Total			70	8
<i>IIA.—Second-class roads, unmetalled, bridged and drained throughout.</i>				
(i) Moradabad to Bijnor [vide I (ii)]	..	..	21	3
(ii) Moradabad to Chandausi	...	...	23	4
Total			44	7
<i>IIB—Second class roads, unmetalled, partially bridged and drained</i>				
(i) Moradabad to Naini Tal [vide I (i)]	..	..	4	0
(ii) Moradabad to Thakurdwara	...	..	25	0
(iii) Mughalpur to Kanth	..	...	10	0
(iv) Thakurdwara to Kashipur	..	...	2	0
(v) Daulhal to Kashipur	...	...	2	0
(vi) Mughalpur to the Bijnor road	.	..	1	0
(vii) Kanth to Chhajlalt	..	...	5	0
(viii) Thakurdwara to Kanth and Amroha	...	...	33	0
(ix) Amroha to Hasanpur	...	...	17	0
(x) Amroha to Sambhal	...	...	22	0
(xi) Sambhal to Hasanpur [vide III (xii)]	...	..	6	0
(xii) Sambhal to Chandausi	.	...	16	0
(xiii) Sambhal to Bahjoi	...	...	13	1
(xiv) Chandausi to Bisauli	...	...	1	4
Total			158	0

ROADS, 1908—(continued).

III.—Third-class roads, banked and surfaced, but not drained.

(i) Thakurdwara to Mughalpur	...	...	..
(ii) Thakurdwara to Surjanagar	...	..	...
(iii) Thakurdwara to Buihanpur	.	.	...
(iv) Thakurdwara to Jaspur	..	...	...
(v) Kanth to Najibabad	...	...	.
(vi) Surjanagar to Dilari	..	..	..
(vii) Amroha to Parkhara	...	...	...
(viii) Amroha to Chandpur	...	...	...
(ix) Amroha to Dhanaura and Shergpur	...	...	..
(x) Dhanaura to Chandpur	.	...	.
(xi) Hakimpur railway station road	..	.	.
(xii) Gajraula to Jogipura	...	...	.
(xiii) Tigrī to Hasanpur and Sambhal [vide IIB (xi)]	...	...	.
(xiv) Hasanpur to Puth	...	...	.
(xv) Hasanpur to Sirsa	..	..	.
(xvi) Hasanpur to Raghora	..	.	..
(xvii) Sambhal to Anupshahr	...	...	.
(xviii) Chandausi to Anupshahr	..	..	.
(xix) Chandausi to Islamnagar	...	..	.
(xx) Bahjoi to Islamnagar	..	..	.
(xxi) Chandausi to Shahabad	...	..	..
(xxii) Chandausi to Seondara	...	..	..
(xxiii) Seondara to Shahabad	.	.	.
(xxiv) Bilari to Seondara and Badliun	...	..	.
(xxv) Bilari to Sirsi	...	.	..

Total ..

GRAND TOTAL

FERRIES, 1908.

Ferry.	Village	Tahsil.	Management	Income
				Rs.
Sherpur ...	Sherpur ..	Hasanpur .	District Board.	910
Garhmukhtesar	Tigri ...	Ditto ...	Public Works department	..
Puth ..	Gangacholi .	Ditto ...	District Board.	1,025
Basai ...	Jahtauli ...	Ditto ..	Ditto ..	1,225
Farida ...	Biharipur	Ditto ..	Ditto ..	1,400
Aihar ..	Sarsa ...	Ditto ..	Ditto ...	1,100
Daulatpur ..	Daulatpur Tigri.	Thakurdwara	Ditto ...	650
Mughalpur .	Mughalpur	Moradabad ...	Ditto ...	950
Jami Masjid .	Moradabad ...	Ditto	Ditto .	3,600
Darhial ...	Darhial ...	Ditto .	Ditto ...	800

POST OFFICES, 1908

Tahsil	Locality.	Class of Office
Moradabad	Moradabad . . .	Head office
	Ditto Railway station	Sub office
	Ditto City . . .	Ditto.
	Ditto Nawabpura . .	Branch office
	Ditto Pirghaib . .	Ditto.
	Ditto Katghar . . .	Ditto.
	Ditto Kath Darwaza	Ditto
	Paikbana . . .	Ditto
	Manpur . . .	Ditto.
	Durhail . . .	Ditto
Thakurdwara	Mundha . . .	Ditto
	Mughalpur . . .	Ditto.
Bilari	Thakurdwara . .	Sub-office
	Dilari . . .	Branch office
	Bilari . . .	Sub-office.
	Chandausi . . .	Ditto
	Kundarkhi . . .	Branch office
	Mahmudpur . . .	Ditto.
	Mainather . . .	Ditto.
Sambhal	Narauli . . .	Ditto.
	Seondara . . .	Ditto
	Sambhal . . .	Sub-office
	Sarai Tarin . . .	Branch office
	Asmauli . . .	Ditto.
Amroha	Bahjoi . . .	Ditto
	Sirsi . . .	Ditto
	Amroha . . .	Sub-office
	Kanth . . .	Ditto.
	Naugawan Sadat	Ditto
Hasanpur	Chhajla . . .	Branch office.
	Didauli . . .	Ditto.
	Rajabpur . . .	Ditto.
	Umri . . .	Ditto.
	Hasanpur . . .	Sub-office
Hasanpur	Bachhraon . . .	Ditto
	Dhanaura . . .	Ditto
	Gajaula . . .	Branch office.
	Rehra . . .	Ditto
	Tigri . . .	Ditto.
	Ujhari . . .	Ditto

MARKETS, 1908.

Locality	Market days
Moradabad, Bazar Diwan	Sunday
Moradabad, Magbana	Saturday
Pakbana	Ditto *
Sarkani	Wednesday and Saturday *
Inghalpur	Monday and Friday *
Lundha	Ditto *
Durbhal	Monday and Thursday
Piphi Naik	Wednesday
Ali Madan	Ditto.
Pipalsana	Ditto
Saheri	Ditto
Dhatpura	Ditto.
Lonnda	Ditto.
Lanpur Narayanpur	Ditto *
Handupura Sikampur	Sunday
Bulhanpur	Ditto *
Shojpur	Ditto *
Lonnda	Ditto
Das Khera	Ditto
Dasia	Ditto *
Daulpur	Monday *
Mampur	Tuesday.
Dalpitpur	Ditto
Chandpur	Thursday.
Budhi Nagla	Ditto
Katania	Ditto *
Ahmadpur	Ditto *
Bhatgawan	Saturday.
Godhi	Friday *
Rajpur	Friday *
Ranitha	Ditto
Bheri	Ditto
Pitchullahganj	Monday and Friday
Dilari	Sunday and Thursday *
Surginaganj	Sunday
Ratapara	Ditto
Das Khera	Monday
Ragunwala	Ditto *
Mihal Khera	Ditto.
Jagdi	Ditto.
Sharifnagar	Saturday
Jaspura	Ditto
Milakpur Semli	Tuesday
Jalalpur	Ditto
Shibnagar	Ditto.
Furaid	Wednesday
Dulra Khera	Ditto
Gopiwala	Thursday.
Gakkha pur	Ditto

MARKETS—(continued).

Tahsil	Locality	Market days.
Bilari	Chandausi ..	Thursday
	Chhaora ..	Ditto.
	Bilari ...	Tuesday and Friday
	Mundua Khera ..	Ditto
	Jai gaon ..	Ditto
	Kundarkhi ..	Wednesday and Saturday.
	Thaonli ..	Ditto *
	Ratanpur Kalan ..	Sunday and Wednesday
	Sahaspur ...	Sunday and Thursday.*
	Seondara ..	Ditto
	Mahmudpur ..	Ditto *
	Kaithal ..	Ditto.
	Ruth ..	Monday and Friday *
	Narauli ..	Monday and Wednesday
	Hathipur Chithu ..	Sunday
	Jugaulian ..	Ditto
	Baghrao ..	Monday.
	Naranda ..	Ditto
	Mohanpur Jaspur ..	Ditto
	Taharpur ...	Tuesday *
	Nausna Seondara ..	Ditto
	Pipli Chuk ..	Wednesday *
	Bikrampur ..	Ditto.
	Rajthal ..	Ditto
	Simathal ..	Ditto.
	Asalatnaga Khalijpur ..	Ditto *
	Junahia ..	Ditto.
	Gurei ..	Friday.
	Katra Khas ..	Saturday
	Hasanpur Rup ..	Ditto
	Akrauli ..	Ditto
Sambhal	Sambhal, Mian Sarai ..	Monday and Thursday.
	Sarai Tirin ...	Sunday, Wednesday and Saturday.*
	Rampur ...	Monday and Thursday.*
	Hazratnagar Garhi ..	Tuesday and Thursday.
	Bihjoi ..	Sunday and Wednesday
	Thati ..	Sunday and Friday.*
	Aurangpur Seth ..	Sunday.
	Darapur ..	Ditto
	Ubrai ..	Ditto
	Fatehpur Shamsor ..	Monday
	Hafizpur ..	Ditto *
	Bhainsaia ..	Ditto.*
	Harthala ..	Ditto
	Sattupura ..	Ditto
	Ainchaura Kamboh ..	Tuesday.
	Sondhan Muhammadpur ..	Ditto *
	Rajpur ..	Ditto.
	Barahi ..	Ditto
	Khaspur ..	Ditto.

MARKETS —(continued)

Locality.	Market days
Mahmudpur ..	Tuesday
Mau Katchi ..	Ditto.*
Rahtaul ..	Wednesday
Milikpur Nawad ..	Ditto *
Fatehpur Abbu ..	Ditto
Pawansa ..	Thursday.
Alipur Buzung ..	Ditto.
Majhaura ..	Ditto *
Tanda Muhammadpur ..	Ditto.*
Mundhan ..	Ditto *
Shahpur ..	Ditto
Richeti ..	Ditto.
Shahpur Chamariau ..	Ditto
Sirsi ..	Friday
Sadatbari ..	Ditto
Nigla Banna ..	Ditto.
Kasauli ..	Ditto.
Miranpur ..	Ditto
Asmauli ..	Saturday.
Sandhari ..	Ditto.
Kamalpur ..	Ditto
Amroha ..	Wednesday and Saturday.
Nungawan Sadat ..	Ditto.
Kanth ..	Monday and Friday.
Gajasthal ..	Monday and Thursday
Changeri ..	Sunday.
Belwa ..	Ditto.
Nanchra Allahyarpur ..	Ditto.
Ratanpur ..	Ditto.
Didm ..	Monday
Biharwalpur ..	Ditto
Umi ..	Tuesday
Rawana ..	Ditto.
Palambarpur ..	Ditto
Kalikhera ..	Thursday.
Borhanpur Sirak ..	Ditto
Lachpur Bishnoi ..	Ditto.
Chhajlari ..	Friday
Batal Khalsa ..	Ditto *
Jamna ..	Ditto.
Khushhalpur ..	Ditto.
Itjabbpur ..	Saturday
Munpur Nazipur ..	Ditto.
Hasanpur ..	Thursday.
Gajpaula ..	Friday
Dhaka ..	Ditto.
Padli ..	Ditto *
Nagli ..	Ditto.
Adampur ..	Ditto

* Cattle market also

MARKETS—(concluded)

Tahsil.	Locality	Market days
Hasanpur— (concluded)	Bachhraon	Wednesday
	Rehri	Ditto.
	Dhabra	Ditto
	Ujhari	Ditto *
	Dhaura	Tuesday
	Jahrauli	Ditto
	Chuchaila Kalan	Saturday
	Banski Kalan	Ditto
	Narauli	Ditto.
	Sirsa	Ditto
	Nagri	Ditto.
	Nachaura	Ditto

FAIRS, 1908

Locality	Name of fair.	Date	Approximate attendance.
Moradabad	Muharram	Muharram 10th	8,000
Ditto	Chharian	Bhaden Badi 4th	300
Mahmudpur	Muharram	Muharram 10th	200
Tiger	Ditto	Bhaden Badi 5th	100
Mughalpur	Muharram	Muharram 10th	1,000
Ditto	Chharian	Sawan Sudi 5th	200
Luhwala	Ditto	Bhaden Badi 10th	100
Ditto	Muharram	Muharram 10th	200
Rustampur Pigan	Ditto	Ditto	100
Ditto	Chharian	Bhaden Badi 9th	100
Gol	Ditto	Ditto	100
Ditto	Muharram	Muharram 10th	100
Pakura	Ditto	Ditto	500
Mulhabatpur	Ditto	Ditto	150
Shagwanpur	Urs Bulqi Shah	Satur 27th to 29th	300
Mughalpur	Debi	Chart and Asari	100
Bajpur Asa	Manda Bishnoi	Chart Amawas	200
Lodhi Bhur	Pawan Pirikha	Asari Purnamashi	100
Bhudauna	shah.		
Dhaka	Ramlila	Kuar Sudi 1st to 15th	8,000
Muhammadpur	Ditto	Aghau Sudi 1st to 15th	200
Hasanpur	Ditto	Pur Badi 7th	100
Ditto	Chharian	Bhaden Badi 5th	100
Ramnagar	Ditto	Ditto	100
Kishanpur	Ditto	Sawan Sudi 3rd	100
Gurutha	Ditto	Ditto	500
Hathula	Ditto	Bhaden Sudi 5th	200
Linkri	Ditto	Ditto	100
Qazipura	Ditto	Bhaden Amawas	150
Sunthal	Ditto	Bhaden Purnamashi	500
Jagatpur Ram	Ditto	Bhaden Badi 8th	100
rai			
Sawa Dharm	Ditto	Bhaden Badi 9th	100
pur.			
Bhansa	Ditto	Ditto	400
Fuzallahpur	Ditto	Ditto	100
Nawabpura	Ditto	Ditto	600
Rafabad	Ditto	Bhaden Sudi 6th	100
Pipra	Ditto	Bhaden Badi 11th	100
Maura	Ditto	Sawan Badi 11th	100
Shahpur Tiger	Ditto	Sawan Sudi 8th	150
Sirai Inayatpur	Ditto	Bhaden Purnamashi	100
Thakurdwara	Ramlila	Kuar Sudi 10th	3,000
Gopiwala	Sagar	Aghau	300
Fatehullahganj	Nezi	Baisakh	500
Mughalpur	Sheorani	Phagan Badi 13th	2,000
Bra	Ditto	Ditto	2,000

FAIRS, 1908—(concluded)

Tablet	Locality	Name of fair	Date
Bura	Samalpur	Sasonpur	Phagun Badi 13th
	Ditto	Hannanani	Chait Sudi 9th
	Ditto	Jannanani	Bhadon Badi 8th
	Janakpur	Ditto	Zaid 8th to 11th
	Saharpur	Ramkila	Kartik Sudi 10th
Sudhara	Samalpur	Dhaja	Chait Badi 2nd
	Ditto	Phari	Kartik Badi 1th and 5th
	Ditto	Neta	Chait Sudi 5th
	Sudhara	Shenara	Magh Badi 12th to 14th
	Ghawan	Ditto	Phagun Badi 13th
Amroha	Bhawanpur	Ditto	Ditto
	Amroha	Debi	Bhadon Badi 1st and 2nd
	Ditto	Ditto	Magh Badi 1st and 2nd
	Rasulpur, Dhoru	Lala Debi	Every Monday
	Amroha	Shankh Sattu	Every Wednesday
Amroha	Ditto	Phul Bigh	Sawan Sudi 6th to 12th
	Ditto	Neta	First Tuesday of Chait
	Ditto	Rajab	Rajab 26th
	Ditto	Shah Rahmat Allah	Rabi-ul-awwal 15th
	Ditto	Shah Wilayat	Rajab 10th to 21st
Amroha	Ditto	Shah Ibban	Zi-l-hija 11th to 15th
	Ditto	Shah Abdul Hadi	Shawal 6th to 8th
	Ditto	Barnak	Rabi-us-sani 1th
	Ditto	Chandwan	Rabi-us-sani 11th
	Ditto	Chandwan	Sawan Sudi 7th
Amroha	Amroha, G. L.	Ditto	Sawan Sudi 6th
	Amroha, Pahal	Ditto	Sawan Sudi 5th
	Amroha, Bura	Ditto	Sawan Sudi 4th
	Amroha, Bura	Ditto	Sawan Sudi 3rd
	Amroha, Bura	Ditto	Bhadon Badi 2nd
Amroha	Amroha, Bura	Ditto	Sawan Badi 6th
	Rasulpur	Ramkila	Kartik Badi 10th to 12th

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